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Arthur Lyon Cross
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THE

Calendar

OF THE

ANGLICAN CHURCH

ILLUSTRATED.

From painted glass of the fourteenth century in the east window of S. Michael's Church Oxford.

THE

Calendar

OF THE

ANGLICAN CHURCH

ILLUSTRATED.

WITH BRIEF ACCOUNTS OF THE SAINTS WHO HAVE CHURCHES DEDICATED IN THEIR NAMES, OR WHOSE IMAGES ARE MOST FREQUENTLY MET WITH, IN ENGLAND: THE EARLY CHRISTIAN AND MEDIEVAL SYMBOLS; AND AN INDEX OF EMBLEMS.

OXFORD AND LONDON,
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A. L. CROSS
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PREFACE.

A PORTION of this work was published in the year 1842 as an Appendix to the second edition of a work on "Anglican Church Architecture, by James Barr, Architect." It was omitted from the third edition, published in 1845, with the intention of forming it into a separate work; that intention has never been abandoned, although the execution of it has been delayed by accidental causes. During this interval several other works have appeared, bearing more or less on the same subject, but none of them occupying the same ground, or following the same plan, so that the utility of the present work is not affected by them. It is perhaps hardly necessary to observe that this work is of an archæological, not of a theological character; the Editor has not considered it his business to examine into the truth or falsehood of the legends of which he narrates the substance; he gives them merely as legends, and in general so much of them only as is necessary to explain why particular emblems were used with a particular saint, or why Churches in a given locality are named after this or that saint. This portion of the

work, which is entirely new, has been attended with considerable labour, a complete list of all the Churches in England having been made out with the saints after whom they are named, so far as these could be ascertained from 'Bacon's Liber Regis,' the 'Liber Ecclesiasticus,' and other sources; an index to the saints was then made according to this list, and this index forms the groundwork of that portion of the work.

An Index of Emblems has been added to enable the reader more readily to ascertain what saint is intended by a particular emblem, and why it is employed.

The authorities chiefly made use of and referred to, will be found enumerated at the end of the work. The Editor has also to express his obligation to Mr. Albert Way, for some valuable suggestions at the commencement of the undertaking, and to his sister, now Mrs. Kennaway, for a translation from the German of the work entitled, "Die attribute der Heiligen." Also to Mr. Charles Winston for a list of examples on painted glass; to Mr. Charles Buckler for several drawings from roodscreens, painted glass, and illuminated manuscripts; and to Mr. O. Jewitt for the care and taste with which he has engraved these, as well as his own drawings from similar sources.

The Twelve Apostles.

The series of the twelve Apostles is frequently met with in Church decoration, as on the west fronts of Wells and Exeter Cathedrals; the reredos or altar-screen at Bampton, Oxfordshire[a], and on numerous rood-screens in Norfolk and Suffolk; they are usually to be distinguished when thus grouped together by the same emblems as in their individual representations, except that S. John generally appears in his character of an *Apostle* with the chalice and snake, and not as an *Evangelist* with the eagle; and S. Matthew with the purse or carpenter's square and not with the angel. In many instances, especially on the Norfolk rood-screens, they each have a scroll containing a sentence from the Creed, in accordance with the tradition that before they separated after the Ascension, they met for the purpose of deciding upon a confession of faith, and that each furnished one article of belief, the whole being comprehended in what is now termed the Apostle's Creed: these are assigned as follows.

S. Peter: Credo in Deum Patrem Omnipotentem, Creatorem Cœli et terræ. *S. Andrew:* et in Jesum Christum Filium Ejus unicum, Dominum nostrum. *S. James major:* Qui

[a] Glossary of Architecture, plate 168.

conceptus est de Spiritu Sancto, natus ex Maria Virgine. *S. John:* Passus sub Pontio Pilato crucifixus, mortuus et sepultus. *S. Philip:* Descendit ad inferos, tertia die resurrexit a mortuis. *S. James minor:* Ascendit ad Cœlos, sedet ad dexteram Dei Patris Omnipotentis. *S. Thomas:* Inde venturus est judicare vivos et mortuos. *S. Bartholomew:* Credo in Spiritum Sanctum. *S. Matthew:* Sanctam Ecclesiam Catholicam. Sanctorum Communionem. *S. Simon:* Remissionem peccatorum. *S. Matthias:* Carnis resurrectionem. *S. Jude:* Et vitam eternam.

They do not invariably consist of the same twelve, either S. Matthias, S. Simon, S. Jude, or S. James the Less being occasionally omitted, and S. Paul, S. Mark, or S. Luke, (rarely S. John the Baptist,) being inserted in their places. The Saviour frequently occupies the centre niche or compartment, and when S. Paul forms one of the group he generally occupies the next place on the left hand of our Lord, S. Peter being on His right. The canon of the Roman Church places the Apostles in the following order, which is frequently followed, as in the annexed illustration, in early representations.

1. S. Peter. [S. Paul]. 2. S. Andrew. 3. S. James major. 4. S. John. 5. S. Thomas. 6. S. James minor. 7. S. Philip. 8. S. Bartholomew. 9. S. Matthew. 10. S. Simon. 11. S. Jude. 12. S. Matthias.

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The Calendar of the Anglican Church.

It is a matter of considerable interest at the present era, when the principles of the Church are so anxiously scrutinised by friends and foes, to recollect how and in what manner our present kalendar of Festivals and Saints' days was formed. Our Reformers truly and reverently proceeded upon the principle of honouring antiquity. They found 'a number of dead men's names, not over-eminent in their lives either for sense or morals, crowding the kalendar, and jostling out the festivals of the saints and martyrs.' The mediæval Church, as the Romanists still do, distinguished between the days of Obligation and days of Devotion. Now, under the Reformation only some of the former class, the Feasts of Obligation, were and are retained, being such as were dedicated to the memory of our Lord, or to those whose names are pre-eminent in the Gospels;—the Blessed Virgin, the Apostles, the Baptist as the Precursor, and S. Stephen as the Proto-martyr: S. Mark and S. Luke as Evangelists: S. Paul and S. Barnabas on account of their extraordinary call: the Holy Innocents, as the earliest who suffered on Christ's

account; the Feast of S. Michael and all Angels, to remind us of the benefits received by the ministry of angels; and All Saints, as the memorial of all those who have died in the faith. Surely no method could have been better devised than such a course for making time, as it passes, a perpetual memorial of the Head of the Church.

The principle upon which certain festivals of Devotion still retained in the kalendar prefixed to the Common Prayer, and usually printed in italics, were selected from among the rest, is more obscure. Many of them evidently indicate names which had been peculiarly honoured of old in the Church of England; S. Alban, the proto-martyr of Britain; S. Augustine, the apostle of the English race; Venerable Bede, and King Edward the Confessor, the real patron of England, supplanted in the age of pseudo-chivalry, by the legendary S. George. Others must have been chosen for their high station in the earlier ages of the Church—S. Ambrose, S. Augustine, S. Martin, and S. Cyprian; others from their local celebrity.

A third class are, Saints who are simply commemorated; and it is a very curious fact, and, as we believe, hitherto quite unnoticed, that these Saints'-days, now considered as the distinctive badges of Romanism, continued to retain their stations in our popular Protestant English almanacks until the alteration of the style in 1752, when they were discon-

tinued. By what authority this change took place we know not, but perhaps the books of the Stationers' Company might solve this mystery.

Poor Robin's Almanack affords much matter for consideration. He shews that the tradition respecting the appropriation of the days to particular Saints was considered by the common people as eminently *Protestant*, that is to say, as a part and parcel of the Church of England; and that an almanack without Saints for every day was nought. We have neither space nor leisure to pursue this inquiry; but we do earnestly wish that some one well versed in ecclesiastical history, for instance Mr. Palmer, would investigate the 'Kalendar;' not with the view of ministering to antiquarian curiosity or idle amusement, but as involving principles of the highest importance. The secular power came to the aid of the Church by the statute 5 and 6 Edw. VI., c. 3. This Act commands all our present liturgical festivals to be observed; and their non-observation is by no means an act of discretion, but a breach of the law of the land. Of the peculiar sports and observances which had been attached by ancient usage and custom to peculiar days—the dancing round the maypole on the festival of S. Philip and S. James—the bonfires on the feast of the Baptist—and the like—it is unnecessary to speak: but the main feature, anterior to the Reformation, was the cessation from work and labour upon such festivals. The people had a

time provided to rejoice before the Lord; and the exceptions in the Act shew that such was still the spirit of the age; those who chose to work are merely *permitted* to labour[a].

Wheatly gives the following reasons for the retention of what are termed the "black letter saints'-days," in the Calendar of the Anglican Prayer-book.

Some of them were retained upon account of our courts of justice, which usually make their returns upon these days, or else upon the days before or after them, which are called in the writs, Vigil. Fest. or Crast., as Vigil. Martin; Fest. Martin; Crast. Martin; and the like. Others are probably kept in the Calendar for the sake of such tradesmen, handicraftsmen, and others, as are wont to celebrate the memory of their tutelar saints, as the Welchmen do of S. David, the shoemakers of S. Crispin, &c. And again, Churches being in several places dedicated to some or other of these saints, it has been the usual custom in such places to have wakes or fairs kept on such days, so that the people would probably be displeased if either in this or the former case their favourite saints' names should be left out of the Calendar. Besides, the histories which were writ before the Reformation do frequently speak of transactions happening upon such a holyday, or about such a time, without mentioning the month, relating one

[a] Quarterly Review, cxlii.

thing to be done at Lammastide, and another about Martinmas, &c., so that were these names quite left out of the Calendar, we might be at a loss to know when several of these transactions happened.

To a certain extent Wheatly may be right in these remarks, but we cannot accept as a whole a definition basing the retention of these names upon an entirely *civil* arrangement, especially when we discern among those commemorated such an array of the Bishops, Doctors, and Martyrs of the Church; besides, his theory will not at all apply to those saints about whom we are most in doubt, and whose lives and acts are so uncertain that we know little of them beyond their names, who were associated with no particular craft, and who have no Churches dedicated in their names in this country, such as S. Prisca, S. Nicomede, S. Enurchus, &c. Again, if the reasons he alleges did actuate the compilers of our Liturgy, how can we account for the omission of such names as S. Anthony, S. Barbara, S. Christopher and S. Botolph, S. Olave, S. Patrick, and S. Cuthbert, all of whom were more popular in medieval times than many who were retained in the Calendar? We candidly confess that we are unable to offer any satisfactory solution of the question, and therefore leave it as we found it, in the hope that it may ere long receive the attention which it deserves from the hands of our ritualists.

The curious symbols used in the fourth column of

the following calendar, and occasionally inserted in the text, are taken from the ancient Clog almanacks, of which Dr. Plot gives the following account.

Canutus raigned sole king of England for 20 years: during which time and the raigns of his two successors, also Danish kings of England, many of their customs and utensils, no doubt on't, obtained here, amongst which I guess I may reckon an ancient sort of Almanacks they call Cloggs, made upon square sticks, *still* (A.D. 1686.) *in use here* among the meaner sort of people, which I cannot but think must be some remains of the Danish government, finding the same with little difference to have been used also formerly both in Sweden and Denmark, as plainly appears from Olaus Magnus[b], and Olaus Wormius[c]: which being a sort of antiquity so little known, that it hath scarce been yet heard of in the southern parts of England, and understood now but by few of the gentry in the northern, I shall be the more particular in my account of them.

They are here called cloggs, for what reason I could not learn, nor indeed imagine, unless from the English log, a term we usually give to any pieces of wood, or from the likeness of some of the greater sorts of them to the cloggs, wherewith we usually restrain the wild, extravagant, mischievous motions of some of our dogs.

[b] Histor. Septentrionalium, lib. i. [c] Fasti Danici, lib. ii.

There are some few of brass, but the most of them are of wood, and these chiefly of box; others there are of fir and some of oak, but these not so frequent. Wormius tells us that there were some of them made of bone, and some ancient ones of horn; but I met with none of these in this country, though all people no question made them of such materials as they thought fittest for their purposes.

Some are perfect, containing the Dominical letters, as well as the Prime and marks for the feasts, engraven upon them, and such are our primestaves in the Museum, at Oxford. Others imperfect, having only the prime and the immoveable feasts on them, and such are all those I met with in Staffordshire; which yet are of two kinds also, some publick, of a larger size, which hang commonly here at one end of the mantletree of their chimneys, for the use of the whole family: and others private, of a smaller size, which they carry in their pockets.

This almanack is usually a square piece of wood, containing three months on each of the four edges. The number of days in them are expressed by notches; the first day by a notch with a patulous stroke turned up from it, and every seventh by a large-sized notch. Over against many of the notches are placed on the left hand several marks or symbols, denoting the golden number or cycle of the moon. The festivals are marked by symbols of the several saints issuing from the notches. The instrument

engraved by Olaus Wormius, in his Fasti Danici[d], is hexagonal, and has an intermixture of Runic letters. He gives another[e], flat but divided into six columns, besides other varieties. A similar one, but ruder, was found in a castle in Bretagne, with two sides in six divisions[f].

Dr. Plot has published an engraving of one of these Clog almanacks. This is republished by Fosbrooke, in his Encyclopedia of Antiquities[g], and again by Hone in a frontispiece to his Every Day Book[h]. Another is given by Gough in his edition of Camden's Britannia[i]. There are still (1850) preserved in the Ashmolean Museum, at Oxford, a large one of English workmanship, three small square ones and ten small flat ones from Denmark[k]. There are also two in the Cheetham library at Manchester. The symbols given in the following calendar are facsimiles from one which is preserved in the Bodleian library, and we here give engravings of the two English specimens from the Bodleian and the Ashmolean Museum.

These Clog Almanacks are also called RUNIC

[d] ii. c. 2. p. 87. [e] c. 3. p. 90.

[f] Plot's Natural History of Staffordshire, folio, Oxford, 1686, p. 418—420.

[g] 1825. 4to. vol. i. p. 221. [h] vol. ii. 8vo. 1827.

[i] 1798, folio, vol. ii. p. 380.

[k] The words of the original entry in the Catalogue of the Ashmolean Museum are as follows :—Anno 1683. Joannes Hensig Sueco-Stolmensis (dedit) tabulam Antiquitatum Runicarum, *a tria Kalendaria* e ligno Runica, Agricolis passim in Borealioribus Sueciæ et Laponiæ partibus etiamnum usitata; &c. in patriam rediens grato animo reliquit.

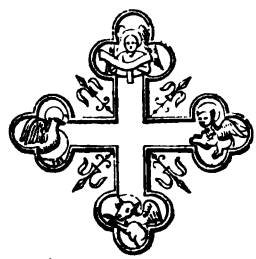
CALENDARS, and apparently with reason, as some of them appear to have Runic characters upon them, although those which we have preserved are of much later date than the period when their characters were in general use, being probably not earlier than the time of Queen Elizabeth. These Runic characters were however continued in use for particular purposes almost to our own day; they are said to have been used as ciphers in the thirty years' war in Germany. The original meaning of the word runic is *secret*, and Mr. Kemble has observed with his usual sagacity, that probably at all times the knowledge of these letters and their powers were confined to certain classes only of the people. History and tradition assure us that they were known to that family which furnished the Teutonic tribes with priests and kings, and to both old and young among the women, the sacred sex. Yet to many even of these, and to all but these, they were in themselves mysterious and awful symbols; and hence the name given to them, viz., run-stafas, mysterious staves[l].

In times when there was neither pen, ink, nor parchment, the bark of trees and smooth surfaces of wood or soft stone, were the usual depositories of these symbols: hence the word writan, now *to write*, but whose primary signification was to cut or carve[m]. Hence also stafas, the smooth sticks on

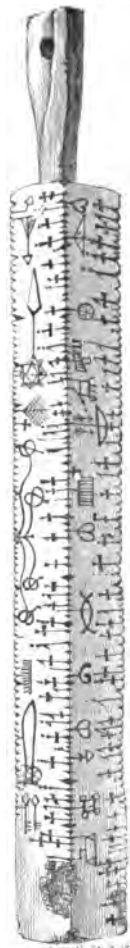
[l] Beôw, l. 3888. Archæologia, vol. xxviii. p. 329. [m] Beôw, l. 5406.

which they were cut; and hence even the word bôc, book, which recals the beechen tablets on which they were inscribed. The earliest runes, then, were cut in surfaces of stone and wood. The former case would comprise inscriptions on rocks, grave-stones, and weapons; the latter would be confined to the wooden tablets or sticks used in casting lots and divination[n].

[n] Ib., p. 330.



1.



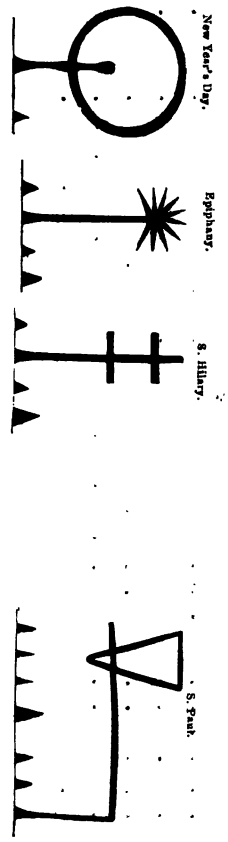
2.

CLOG ALMANACKS.

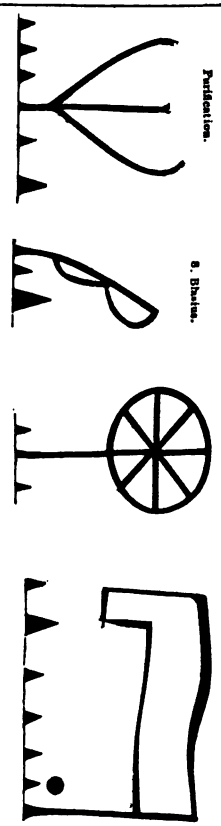
1. From the Bodleian Library 2. From the Ashmolean Museum.

XXXI.] JANUARY. [DAYS.

1	A	*Circumcision.*
2	b	. . . . .
3	c	. . . . .
4	d	. . . . .
5	e	. . . . .
6	f	*Epiphany.*
7	g	. . . . .
8	A	Lucian, P. & M.
9	b	. . . . .
10	c	. . . . .
11	d	. . . . .
12	e	. . . . .
13	f	Hilary, B. & C.
14	g	. . . . .
15	A	. . . . .
16	b	. . . . .
17	c	. . . . .
18	d	Prisca, V. & M.
19	e	. . . . .
20	f	Fabian, B. & M.
21	g	Agnes, V. & M.
22	A	Vincent, M.
23	b	. . . . .
24	c	. . . . .
25	d	*Conv. of S. Paul*
26	e	. . . . .
27	f	. . . . .
28	g	. . . . .
29	A	. . . . .
30	b	*K. Charles, M.*
31	c	. . . . .



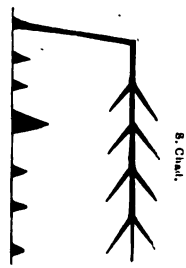
1	d	. . . . Fast
2	e	*Purification V. M.*
3	f	Blasius, B. & M.
4	g	. . . . .
5	A	Agatha, V. & M.
6	b	. . . . .
7	c	. . . . .
8	d	. . . . .
9	e	. . . . .
10	f	. . . . .
11	g	. . . . .
12	A	. . . . .
13	b	. . . . .
14	c	Valentine, Bp.
15	d	. . . . .
16	e	. . . . .
17	f	. . . . .
18	g	. . . . .
19	A	. . . . .
20	b	. . . . .
21	c	. . . . .
22	d	. . . . .
23	e	. . . . Fast.
24	f	*S. Matthias, A.*
25	g	. . . . .
26	A	. . . . .
27	b	. . . . .
28	c	. . . . .
29	..	. . . . .
..	..	. . . . .

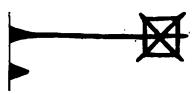


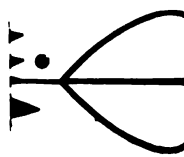
XXXI.] MARCH. [DAYS.

1	d	David, Abp.
2	e	Chad, Bishop.
3	f	. . . . .
4	g	. . . . .
5	A	. . . . .
6	b	. . . . .
7	c	Perpetua, M.
8	d	. . . . .
9	e	. . . . .
10	f	. . . . .
11	g	. . . . .
12	A	Gregory, M.B.
13	b	. . . . .
14	c	. . . . .
15	d	. . . . .
16	e	. . . . .
17	f	. . . . .
18	g	Edward, K. M.
19	A	. . . . .
20	b	. . . . .
21	c	Benedict, Abbot.
22	d	. . . . .
23	e	. . . . .
24	f	. . . . Fast.
25	g	*Annunciation of*
26	A	[*V. Mary.*
27	b	. . . . .
28	c	. . . . .
29	d	. . . . .
30	e	. . . . .
31	f	. . . . .

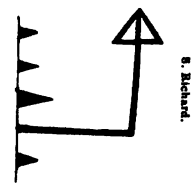
S. David.

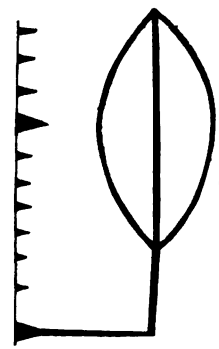

S. Chad.

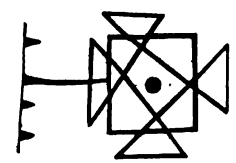

S. Gregory.


Annunciation.

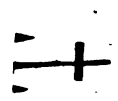
1	g	. . . . .
2	A	. . . . .
3	b	Richard, Bp.
4	c	S. Ambrose, B.
5	d	. . . . .
6	e	. . . . .
7	f	. . . . .
8	g	. . . . .
9	A	. . . . .
10	b	. . . . .
11	c	. . . . .
12	d	. . . . .
13	e	. . . . .
14	f	. . . . .
15	g	. . . . .
16	A	. . . . .
17	b	. . . . .
18	c	. . . . .
19	d	Alphege, Abp.
20	e	. . . . .
21	f	. . . . .
22	g	. . . . .
23	A	S. George, M.
24	b	. . . . .
25	c	*S. Mark*, Evan.
26	d	. . . . .
27	e	. . . . .
28	f	. . . . .
29	g	. . . . .
30	A	. . . . .

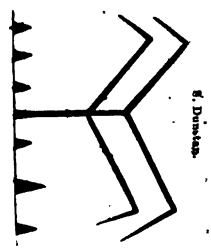




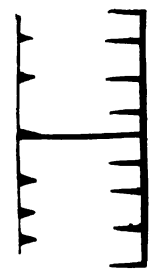


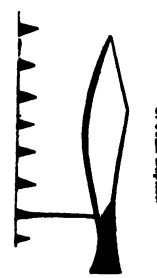
1	b	*SS. Philip* and
2	c	[*James*, Ap.
3	d	Invent. of Cross.
4	e	. . . . .
5	f	. . . . .
6	g	S. John ante
7	A	. . [Port. Lat.
8	b	. . . . .
9	c	. . . . .
10	d	. . . . .
11	e	. . . . .
12	f	. . . . .
13	g	. . . . .
14	A	. . . . .
15	b	. . . . .
16	c	. . . . .
17	d	. . . . .
18	e	. . . . .
19	f	Dunstan, Abp.
20	g	. . . . .
21	A	. . . . .
22	b	. . . . .
23	c	. . . . .
24	d	. . . . .
25	e	. . . . .
26	f	Augustine, Abp.
27	g	Ven. Bede, Pres.
28	A	. . . . .
29	b	K. *Charles* II.
30	c	[Nat. & Rest.
31	d	. . . . .

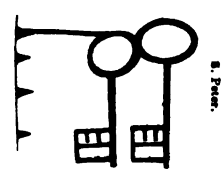




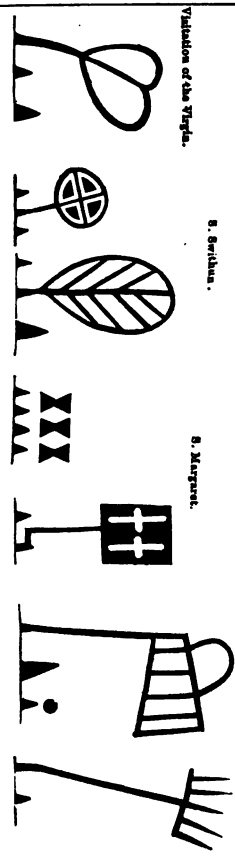
1	e	Nicomede, M.
2	f	. . . . .
3	g	. . . . .
4	A	. . . . .
5	b	Boniface, Bp.
6	c	. . . . .
7	d	. . . . .
8	e	. . . . .
9	f	. . . . .
10	g	. . . . .
11	A	*S. Barnabas, A*
12	b	. . . . .
13	c	. . . . .
14	d	. . . . .
15	e	. . . . .
16	f	. . . . .
17	g	S. Alban, Mart.
18	A	. . . . .
19	b	. . . . .
20	c	Tr. of K. Edw.
21	d	. . . . .
22	e	. . . . .
23	f	. . . Fast.
24	g	*S. John Baptist*
25	A	. . . . .
26	b	. . . . .
27	c	. . . . .
28	d	. . . Fast.
29	e	*S. Peter, Apos*
30	f	. . . . .



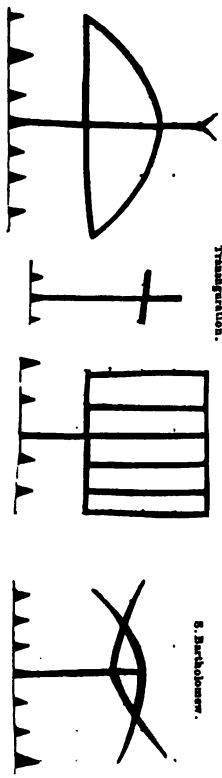




1	g	. . . . .
2	A	Visit. of V. Mary.
3	b	. . . . .
4	c	Trans. of S. Mart.
5	d	. . . . .
6	e	. . . . .
7	f	. . . . .
8	g	. . . . .
9	A	. . . . .
10	b	. . . . .
11	c	. . . . .
12	d	. . . . .
13	e	. . . . .
14	f	. . . . .
15	g	Swithun, Bp.
16	A	. . . . .
17	b	. . . . .
18	c	. . . . .
19	d	. . . . .
20	e	Margaret, V. & M.
21	f	. . . . .
22	g	S. Mary Magd.
23	A	. . . . .
24	b	. . . . Fast.
25	c	*S. James, Apos.*
26	d	S. Anne. . . .
27	e	. . . . .
28	f	. . . . .
29	g	. . . . .
30	A	. . . . .
31	b	. . . . .

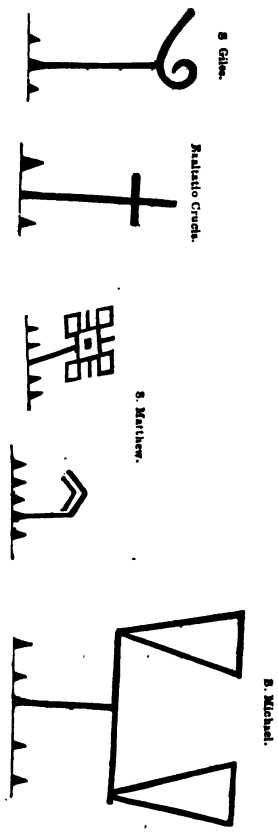


1	c	Lammas Day.
2	d	. . . . .
3	e	. . . . .
4	f	. . . . .
5	g	. . . . .
6	A	Transfiguration
7	b	Name of Jesus.
8	c	. . . . .
9	d	. . . . .
10	e	S. Laurence, M.
11	f	. . . . .
12	g	. . . . .
13	A	. . . . .
14	b	. . . . .
15	c	. . . . .
16	d	. . . . .
17	e	. . . . .
18	f	. . . . .
19	g	. . . . .
20	A	. . . . .
21	b	. . . . .
22	c	. . . . .
23	d	. . . . Fast.
24	e	*S. Bartholomew.*
25	f	. . . . .
26	g	. . . . .
27	A	. . . . .
28	b	S. Augustin, B.
29	c	S. John Baptist
30	d	. . [beheaded.
31	e	. . . . .

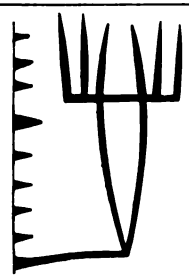


XXX.] SEPTEMBER. [DAYS.

1	f	Giles, Abbot.
2	g	. . . . .
3	A	. . . . .
4	b	. . . . .
5	c	. . . . .
6	d	. . . . .
7	e	Enurchus, Bp.
8	f	Nat. of V. Mary.
9	g	. . . . .
10	A	. . . . .
11	b	. . . . .
12	c	. . . . .
13	d	. . . . .
14	e	Holy Cross Day.
15	f	. . . . .
16	g	. . . . .
17	A	Lambert, Bp.
18	b	. . . . .
19	c	. . . . .
20	d	. . . . Fast.
21	e	*S. Matthew.* A.
22	f	. . . . .
23	g	. . . . .
24	A	. . . . .
25	b	. . . . .
26	c	S. Cyprian, Abp.
27	d	. . . . .
28	e	. . . . .
29	f	*S. Michael.* A.
30	g	S. Jerom. . .



1	A	Remigius, Bp.
2	b	. . . . .
3	c	. . . . .
4	d	. . . . .
5	e	. . . . .
6	f	Faith, V. & M.
7	g	. . . . .
8	A	. . . . .
9	b	S. Denys, Bp.
10	c	. . . . .
11	d	. . . . .
12	e	. . . . .
13	f	Tr.K.Edw.Conf.
14	g	. . . . .
15	A	. . . . .
16	b	. . . . .
17	c	Etheldreda, V.
18	d	*S. Luke*, Evan.
19	e	. . . . .
20	f	. . . . .
21	g	. . . . .
22	A	. . . . .
23	b	. . . . .
24	c	. . . . .
25	d	Crispin, Mart.
26	e	. . . . .
27	f	. . . . Fast.
28	g	*SS. Simon* and
29	A	*Jude.*
30	b	. . . . .
31	c	. . . . Fast.

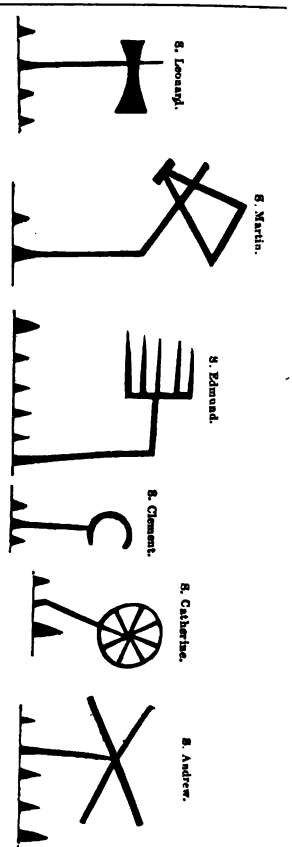


S. Edward the Confessor.

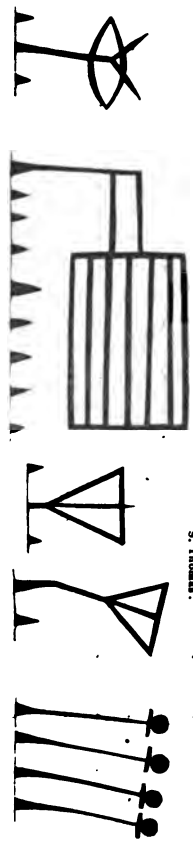
S. Luke.

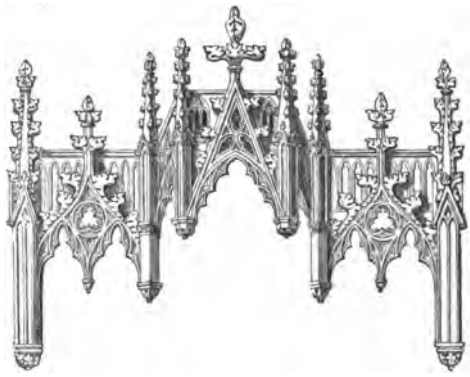
SS. Simon and Jude.

1	d	*All Saints' Day.*
2	e	. . . . .
3	f	. . . . .
4	g	. . . . .
5	A	*Papists' Consp.*
6	b	Leonard, Conf.
7	c	. . . . .
8	d	. . . . .
9	e	. . . . .
10	f	. . . . .
11	g	S. Martin, Bp.
12	A	. . . . .
13	b	Britius, Bp.
14	c	. . . . .
15	d	Machutus, Bp.
16	e	. . . . .
17	f	Hugh, Bishop.
18	g	. . . . .
19	A	. . . . .
20	b	Edmund, King.
21	c	. . . . .
22	d	Cecilia, V. & M.
23	e	S. Clement, B.
24	f	. . . . .
25	g	Catharine, Vir.
26	A	. . . . .
27	b	. . . . .
28	c	. . . . .
29	d	. . . . Fast.
30	e	*S. Andrew*, Ap.



1	f	. . . . .
2	g	. . . . .
3	A	. . . . .
4	b	. . . . .
5	c	. . . . .
6	d	Nicolas, Bp.
7	e	. . . . .
8	f	Concept. of Vir.
9	g	. . . . [Mary.
10	A	. . . . .
11	b	. . . . .
12	c	. . . . .
13	d	Lucy, V. & M.
14	e	. . . . .
15	f	. . . . .
16	g	O Sapientia.
17	A	. . . . .
18	b	. . . . .
19	c	. . . . .
20	d	. . . . Fast.
21	e	*S. Thomas*, Ap.
22	f	. . . . .
23	g	. . . . .
24	A	. . . . Fast.
25	b	*Christmas Day.*
26	c	*S. Stephen*, M.
27	d	*S. John*, Evan.
28	e	*Innocents' Day.*
29	f	. . . . .
30	g	. . . . .
31	A	Silvester, Bp.





JAN. 1. *The Circumcision*, [New Year's Day.] The festival of the Circumcision, on the eighth day after the Nativity, is kept as a holiday throughout Europe. It is of no great antiquity, as we find no mention of it till towards the end of the eleventh century; earlier writers speak of it as the Octave of Christmas. The circle or ring, which is used as the symbol for this day in the Clog almanacks, seems to have been appropriated as a Christian emblem from the earliest period; it is of frequent occurrence among the ornaments on the tombs of the early Christians in the catacombs at Rome, where it probably signified eternity; in the Clog almanacks it possibly has a double meaning, referring, as its form implies, to the Circumcision, and as the symbol of eternity, to New Year's Day. Frequently the dove is represented with this symbol in his beak, standing on a branch by the side of a

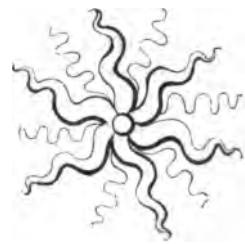
saint, as S. Anne, on one of the curious glass vases found in these tombs, engraved on plate xviii. of Buonarrotti.

JAN. 6. *Epiphany.* This Greek word signifies Manifestation, and has been of old used for this day wherein the star did appear to manifest Christ to the wise men. There are three manifestations of our Lord, commemorated jointly by the Church on the Feast of Epiphany, all of which, S. Chrysostom says, happened on the same day, though not in the same year. The first manifestation was of the star, the Gentiles' guide to Christ; the second, the manifestation of the Trinity at His Baptism, Luke iii. 22; the third, the manifestation of His glory or divinity, at His first miracle, of turning water into wine, John ii. 11[a]. The Magi, or wise men, are believed to have been three in number, and of the rank of kings or princes; the remainder of their lives, after the event recorded in the Gospel, was spent in the service of God; they are said to have been baptized by S. Thomas, and to have themselves preached the Gospel; their relics, after several translations, were removed to Cologne, the city of the three kings, in the twelfth century,

[a] Sparrow's Rationale, pp. 105, 6, Oxon.

The Adoration of the Magi. Embroidery from an Antependium in possession of H. Bowden, Esq.

and are contained in a costly shrine there. On this day the Virgin Mary is represented holding the Infant Christ, and the three kings offering gifts, one of whom is very frequently represented as a Moor, and over the head of the "young child" appears the star of Bethlehem, which is also by itself a favourite ornament in mediæval embroidery. In the Clog Almanacks this day is also distinguished by a star; and in the catacombs of Rome, the dove and the olive-branch, surmounted by the star of Bethlehem, is a very beautiful and expressive emblem. The sign of the "Three Kings," which still lingers in many of our villages, and at "Three King court," in Fleet Street, London, is derived from this legend.



Star of Bethlehem from embroidery.

JAN. 8. *S. Lucian*, Priest and Martyr, A.D. 290. There is much obscurity regarding the life of this saint; he is said to have been a Roman of noble family, and is generally believed to have been associated with S. Denys in establishing the Christian

faith in Gaul, and to have suffered martyrdom at Beauvais, whence he is called S. Lucian of Beauvais, in contradistinction to another saint of this name, commemorated on Jan. 7, and surnamed of Antioch, who was born at Samosata in Syria, and is principally celebrated for having revised and corrected the text of the Holy Scriptures, and in this particular was of great use to S. Jerome. He died a martyr in prison after nine years' confinement, A.D. 312 [d].

JAN. 13. *S. Hilary*, Bishop and Confessor, A.D. 368, was born at Poictiers, and brought up in idolatry; but he soon renounced polytheism, and step by step became convinced of the truth of Catholic doctrine, of which he was eventually one of the most strenuous defenders, and was styled by S. Jerome, The Trumpet of the Latins against the Arians. After his conversion to the faith he was chosen Bishop of his native city. About 355, in consequence of his opposition to the Arians, he was banished by the Arian emperor Constantius into Phrygia. After some years he was allowed to return to his see, where he ended his days in peace on Jan. 13, A.D. 368. The Churches of Wallasey, Cheshire; Spridlington, Lincolnshire; and the village and Church of S. Hilary, Cornwall, are named in his honour. He is usually represented with three books. In Callot's Images he is treading

[d] Eusebius Hist. Eccl., l. 9. c. 6.

on serpents, and accompanied by the text Numb. xxi. 7. Both these emblems allude to his opposition to Arianism, the books signifying the treatises he wrote against it, and the serpents the false doctrines and heresies which he overthrew.

JAN. 18. *S. Prisca*, Virgin and Martyr, A.D. 275. A noble Roman virgin, of whom very little is known authentically, though her legend makes her to have suffered martyrdom at a very early age for refusing to sacrifice to the gods. She was first thrown into the amphitheatre among the lions, but they refused to touch her, and knelt down at her feet; she was afterwards beheaded, and an eagle watched over her corpse until she was buried. There is a Church in Rome dedicated in her honour, which gives the title to a Cardinal. In Callot's Images she is represented with a palm-branch, and a lion at her feet. Sometimes an eagle is near her, or hovering over her; she usually has a sword in her hand, and is always represented as quite a young girl.

JAN. 20. *S. Fabian*, Bishop and Martyr, A.D. 250, succeeded S. Anterus as Bishop of Rome in 236, to which office he was chosen, according to Eusebius[e], in consequence of a dove settling on him while the people and clergy were electing a successor to the pontifical chair, although at the time he was a layman, and a stranger to all present. He died a martyr in the persecution of Decius, A.D. 250, as wit-

[e] Hist. Eccl., l. 6. c. 29.

nessed by S. Jerome and S. Cyprian. He is represented kneeling at a block with a triple crown on his head, sometimes with a sword in his hand and a dove near him or perched upon his head. In Callot's Images he is standing with a book and palm-branch, and the triple crown. S. Sebastian is also commemorated in the Roman Calendar on this day, and the only Church in England retaining the name of S. Fabian, is Woodbastwick, Norfolk, which is dedicated in the joint names of SS. Fabian and Sebastian, who have no connexion with each other beyond being honoured on the same day.

JAN. 21. *S. Agnes*, Virgin and Martyr, A.D. 304, suffered martyrdom so young and with such fortitude, that the tongues and pens of all nations, says S. Jerome, are employed to celebrate her praise. Her legend (one of the earliest in the Christian Church) says that she refused to become the wife of the son of the Roman Prefect, having devoted herself to the service of GOD, and he in revenge denounced her as a Christian. Upon her refusal to sacrifice to the gods she was brutally tortured and stripped, and angels immediately veiled her whole person with her hair; her persecutors then kindled a large pile of faggots, and threw her into the midst, and the flames were at once extinguished without at all injuring her; she was then beheaded. S. Ambrose, and also S. Augustine state that she was only thirteen when she thus suffered death in the cause of

Christianity. Some time after her death, while her parents were praying by her grave, she appeared to them with a glorified aspect and a white lamb by her side, and bade them dry their tears, for she was united for ever to her Saviour in heaven. A Church dedicated in her name was built over the spot of her martyrdom at Rome, and in it is blessed the wool from which Archiepiscopal palls are made; it also gives the title to a Cardinal. The Church of S. Perran, Cornwall, and one in London, (conjointly with S. Anne,) are named in her honour in England. The village of Papworth S. Agnes, in Cambridgeshire, is named after her, but the Church has now the dedication of S. John Baptist. She is almost always represented with a lamb, either by her side, in her hand, or on a book; there is an evident connection between this symbol and her name, which may have been originally given her for her spotless purity. As a martyr, she frequently has a palm-branch, and in the other hand a sword, or more rarely a book; the sword is sometimes pierced through her throat: she generally has long flowing hair, and is sometimes (as in Le Clerc) represented naked, veiled with her hair; occasionally a funeral pile is near her, or she is kneeling on one.

JAN. 22. *S. Vincent*, Martyr, A.D. 304, was born at Sarragossa, in Arragon, and suffered martyrdom during the time Dacian was governor in Spain, being quite a young man and a Deacon; he underwent

many horrible tortures; among others he was half roasted on a sort of gridiron full of sharp iron spikes, but his wounds were all miraculously and suddenly healed in his cell; he was then laid on a bed to strengthen him for future torments, but the moment he touched the bed he calmly expired, and the designs of his tormentors were frustrated. They then threw his body into the fields to be devoured by wild beasts, but a raven protected it. In accordance with these legends he is represented in the dress of a Deacon, with a gridiron full of spikes, and a raven near him. The Churches of Newnham, Hertfordshire; Littlebourne, Kent; Caythorpe, Lincolnshire; and Ashington, Somerset; are dedicated in his name.

JAN. 25. *Conversion of S. Paul*, c. A.D. 65. S. Paul is not commemorated in the Church of England as the other Apostles are, by his death or martyrdom, but by his conversion, because as it was wonderful in itself so it was highly beneficial to the Church of Christ[f]. It is mentioned as a solemn Festival in the council of Oxford, held in the reign of Henry III. in 1222. We are so well acquainted with the leading events of his wonderful life as narrated by S. Luke in the Acts of the Apostles, that it is unnecessary to detail them here. After energetically labouring for many years in

[f] Wheatley, section xxviii.

the cause of Christianity he suffered martyrdom on the same day as S. Peter, June 29th, and probably within sight of his fellow-labourer, S. Paul suffering about three miles from Rome, and S. Peter on the Vatican Hill; this was in the reign of Nero, c. 65. S. Paul was allowed the privilege due to him as a citizen, and beheaded; S. Peter was treated with less respect, and was crucified. The legend relates that after decapitation, S. Paul's head bounded three times upon the earth, and that a fountain gushed out at each place it touched; these are still shewn in the Church of the Three Fountains near Rome, which is erected on the traditional site of his execution. He is represented with a sword, and sometimes a book, or drawing a sword across the knee; very rarely he has two swords; sometimes he carries a book open, and in the other hand a staff. On the Clog Almanacks his emblem is a hatchet. In early dedications, though S. Peter was frequently honoured alone in the dedication of Churches, S. Paul was almost invariably associated with S. Peter; this was most probably in commemoration of their having suffered together, or from their relics reposing in the same sepulchre, though some think it has equal reference to S. Peter having like S. Paul received a special call for the conversion of the Gentiles; but however this may be, the general custom of all Christendom prevailed extensively in England, for while there are only seventy-two Churches named

in honour of S. Paul alone, many of which are modern, there are two hundred and thirty dedicated in the joint names of SS. Peter and Paul; Hawksworth, Notts, named in honour of the Blessed Virgin and S. Paul, is the only instance in which his name appears in connection with any other saint. The tradition of S. Paul having visited England has been hotly contested by various learned divines, but whether he did visit England or not, there seems little doubt that he was regarded by the citizens of London especially with much honour, and looked upon as their patron saint. Not only is the Metropolitical Cathedral dedicated in his sole honour, but the sword in the dexter quarter of the arms of the city is generally thought to be derived from its connection with S. Paul, while the red cross alludes to S. George, the patron of England, thus combining the two.

JAN. 30. *King Charles the Martyr.* It is obviously unnecessary here to enter into the particulars attending the martyrdom of this sovereign. He forms the solitary instance of a post-reformation dedication, six Churches being named in his honour; these are, one at Falmouth, one at Tonbridge Wells, two at Plymouth, the Church of Peak Forest, Derbyshire, and Newtown in Wem, Salop.

February.

Feb. 2. *Purification of the Virgin Mary, or the presentation of Christ in the Temple.* This Festival is principally observed in the memory of our Lord's being made manifest in the flesh when He was presented in the Temple, the Church of England having carefully prevented too much thought being bestowed on the Blessed Virgin, by equally associating some point of our Saviour's life with the two feasts held in her honour, the Lord's presentation being this day commemorated, and His mysterious Incarnation on the Feast of the Annunciation. The Virgin at her purification is represented with a pair of turtle-doves. Lev. xii. 8. In the Clog Almanacks, the five commemorations of the Virgin are each distinguished by a heart, the Purification and Annunciation being much larger than the three minor Festivals. The common name of Candlemas-day is derived

from the custom which formerly prevailed of lighting up the Church or Chapel with candles and lamps, and the processions of persons holding lights in their hands on this day; in remembrance as is supposed of our blessed Saviour being declared this day by Simeon to be "a Light to lighten the Gentiles," as well as being emblematical of the blessings of the light of Christianity.

FEB. 3. *S. Blasius*, Bishop and Martyr, A.D. 316. He was Bishop of Sebaste, in Armenia, and suffered martyrdom in the persecution of Licinius, by command of Agricolaus, governor of Cappadocia. S. Blaise has been called the patron of the Wool-combers, because, on account of his being tortured with the instrument of their trade, they chose his day for their festival. Three Churches are named after him in England. Milton in Berks, S. Blazey in Cornwall, and Haccombe in Devon; Boxgrove in Sussex is dedicated in honour of S. Mary and S. Blasius, conjointly. Legends:—he hid himself from the persecutions of Licinius in a cave, where birds brought him food, and wild beasts became tame in his presence, and came every morning to receive his benediction and to be cured of their diseases. One of these beasts being pursued, in order to obtain it for the martyrdom of a Christian, it fled to S. Blaize and he was so discovered. A poor woman whose only pig had been destroyed by a wolf, brought the head to the saint who by his prayers restored it.

While he was languishing in a dark dungeon, this same woman brought him some food and a light, which greatly rejoiced the saint, and he said, "he who burns a taper to my honour every year, I will remember before God." He was cruelly tortured by having his flesh torn with the iron combs used by Wool-combers and was afterwards beheaded. His peculiar emblem is one of these iron combs, and he is generally drawn in full episcopal costume. In allusion to the other legends he is frequently represented as surrounded by wild beasts; or with a swine's head at his feet, often with a taper in his hand in addition to the iron comb, and sometimes birds are bringing him food; occasionally a chorister carries the taper before him. In Callot's Images and in Le Clerc's almanack, he is surrounded by wild beasts, with the text Job v. 23.

From painted glass, Christ Church Cathedral, Oxford.

FEB. 5. *S. Agatha*, Virgin and Martyr, A.D. 253. A virgin, honourably born in Sicily, the honour of her birth-place is disputed between the cities of Catanea and Palermo; she suffered martyrdom at Catanea, by order of Quintianus, governor of the

province under the emperor Decius; because she would neither yield to his proposals nor abjure her Christian faith. There are three Churches in England dedicated in her honour. Easby and Gilling, in Yorkshire, and Brightwell in Berkshire. She is represented with her breasts in a dish, because they are related to have been cut off and miraculously restored: sometimes a sword is passed through both breasts; sometimes she carries a pair of pincers, having a nipple between the teeth as in Henry the Seventh's chapel, and Winchester Cathedral. She sometimes carries a book in her left hand, and as a martyr frequently bears a palm branch; more rarely she has a pan of coals by her side in reference to the torture she underwent of being rolled over burning coals. In Le Clerc, her persecutors are represented burning off her breasts with torches.

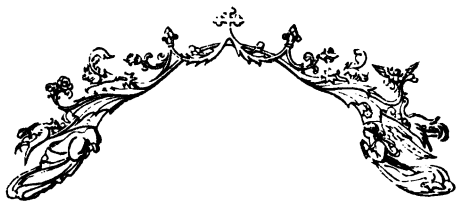
From painted glass, Winchester Cathedral.

FEB. 14. *S. Valentine*, Bishop and Martyr, A.D. 270. He was a Priest of Rome, who assisted the martyrs in the persecution of Claudius the Second.

Being delivered into the custody of one Asterius, he wrought a miracle upon his daughter, whom he restored to sight, by which means he converted the whole family to Christianity, and all of them afterwards suffered for their religion. S. Valentine, after a year's imprisonment at Rome, was beaten with clubs and stones, and afterwards beheaded in the Flaminian way about the year 270, and was early enrolled among the martyrs of the Church. He was a man of most admirable parts, and so famous for his love and charity, that the custom of *choosing valentines* upon his festival, which is still practised, took its rise from thence.—Wheatley. In Callot's Images he is represented as being beaten to death with stones. Emblem, a true-lover's knot.

FEB. 24. *S. Matthias*, the Apostle, was one of the seventy-two disciples, and was chosen by lot to be the twelfth Apostle in the room of the traitor Judas. After the Ascension we have no authentic information regarding his acts, but the tradition of the Greeks in their menologies tells us that S. Matthias, after planting the faith about Cappadocia, and on the coast of the Caspian sea, received the crown of martyrdom in Colchis, which they call Ethiopia, where he was

stoned and afterwards beheaded. The only old dedication in his name is the Church of Thorpe-by-Hadiscoe, Norfolk: some modern Churches have been recently named after him. In the Clog Almanacks his emblem seems to be a leg, for which we are unable to assign any reason. Generally he carries an axe or halbert, sometimes a spear or lance, occasionally a book and a stone; representations of S. Matthias are rarer than of any of the other Apostles.



March.

MARCH 1. *S. David*, Archbishop, A.D. 544. Patron of Wales. He was descended from the royal family of the Britons, and celebrated for his learning, eloquence, and austerity of life; he founded many monasteries and religious houses, and formed a hermitage and chapel in the vale of Lanthony. Having silenced the Pelagian heretics in a synod held at Brony early in the sixth century, he received from S. Dubritius the see of Caerleon, which see he removed to Menevia, from him ever since called S. David's. He was canonized by Pope Calixtus II., about five hundred years after his death. One legend concerning him is that when speaking at the synod of Brony, the earth beneath his feet swelled up to a hill. He is therefore usually represented preaching on a hill with the Holy Spirit in the form of a dove, alighting on his shoulder; his

emblem in the Clog almanacks is a harp: nine Churches in England are named in his honour, and Kilpeck in Herefordshire, in honour of SS. Mary and David conjointly.

March 2. *S. Chad*, Bishop, A.D. 673. He was brought up in the monastery of Lindisfarne, under S. Aidan, its founder. In the absence of Wilfrid, Archbishop of York, he was consecrated to that see, but on the return of Wilfrid, he meekly and humbly resigned it to him, and retired to the monastery of Lastingham. He was afterwards appointed fifth Bishop of the Mercians, which see he fixed at Lichfield, and presided over it three years, gaining a high reputation for his Christian virtues and simplicity. At the fall of the old Church of S. Chad, in Shrewsbury, among the few things which escaped destruction was an ancient wooden figure of the patron, which is still preserved in the new Church. S. Chad died in the pestilence of 673. Thirty-one Churches are named in his honour in England, all in the midland counties, and in close proximity to the ancient diocese of Lichfield. There is no distinctive emblem remaining of S. Chad, though the Clog almanacks distinguish his day by what appears to be a branch. In a Church named in his honour, recently erected by Mr. Pugin, he is represented carrying a Church in his hand, as the founder of the mother Church of the diocese.

MARCH 7. *S. Perpetua*, Martyr, A.D. 203. Suffered with several others in the violent persecution of Severus at Carthage, early in the third age. She was thrown into the amphitheatre to be tossed by a wild cow, which did not quite kill her; after suffering much torture, she was put to death in the "spoliarium," where the wounded were dispatched by the younger gladiators. Her extraordinary vision of a narrow ladder reaching to heaven, beset with spikes on each side, and having a dragon at the bottom, on whose head she trod to mount the first step, is related by herself in her own Acts, and transmitted to posterity by Tertullian and S. Augustine. This vision is represented by Callot. She is generally represented with a cow standing near her.

MARCH 12. *S. Gregory* the Great, Pope, A.D. 604. He was born at Rome in 540, and descended from a noble family, and was called *Gregory*, from a Greek word signifying *watchman*. He very early addicted himself to study, and piety, giving all his estate to the building and maintaining of religious houses. He was consecrated Pope about the year 590, but vigorously opposed the title of *Universal Bishop* (which the Bishops of Constantinople did then, and the Bishops of Rome do now assume) as blasphemous, and antichristian. He restored the ancient missal, and what is called the Gregorian Chant is also the work of this Saint, he himself training the choristers to it; he also

instituted the celibacy of the clergy. S. Gregory's festival was formerly kept throughout England by

The Mass of S. Gregory, from a MS. in the Bodleian Library.

order of the council of Oxford, in remembrance of his sending S. Augustine with forty other mis-

sionaries to convert the Saxons. He is generally represented with a book in his hand, as a father of the Church, or in allusion to his restoration of the service books, and a dove on his shoulder, emblematical of the gift of the Holy Spirit: John the Deacon, his secretary, affirming that he saw the Dove whispering in his ear, while he was dictating his celebrated homilies. He is often drawn as a Pope, and when a Pope appears among the fathers of the Church, S. Gregory is always intended. Our cut represents a legend known as the "Mass of S. Gregory." One of his congregation doubted the Real Presence at the Mass, and at the Saint's prayers the Saviour descended upon the altar surrounded by all the instruments of the Crucifixion. Twenty-five Churches are named in his honour in England, and Frithelstock, Devon, in honour of SS. Mary and Gregory conjointly.

MARCH 18. *S. Edward, King and Martyr*, A.D. 978, was the son of Edgar, king of England; after whose death in 975, Edward succeeded to the crown at twelve years of age, but two or three years afterwards was murdered by order of his mother-in-law, Elfrida; being on a visit to her at Corfe Castle, in Dorsetshire, he was stabbed in the back while drinking the customary grace-cup on taking leave; her object being to make way for her son Ethelred, his half brother. He was privately buried by her orders at Wareham in unhallowed ground, but it

is said that wonderful sights were seen round his tomb, and that many miracles were performed there. "There lights were shone from above; there the lame walked; there the dumb resumed his faculty of speech; there every malady gave way to health[s]." His favour to the monks caused his barbarous murder to be esteemed a martyrdom, and his remains were shortly afterwards translated with great pomp to Shaftesbury. (See June 20.) In Callot's Images he is represented on horseback, with the grace-cup in his hand, in the act of being stabbed; but he is usually drawn with a youthful countenance, having the insignia of royalty, with a cup in one hand and a dagger in the other. Sometimes he has a sceptre instead of the cup, and at other times a falcon, in allusion to his last hunt. There are twenty-one Churches in England dedicated in the name of S. Edward; the only one we can positively assign to this saint, is Corfe Castle in Dorsetshire, the scene of his murder. The rest may relate to either of the S. Edwards, with the exception of a Church at Cambridge, dedicated in honour of S. Edward the Confessor.

MARCH 21. *S. Benedict, Abbot*, A. D. 543, patron of monks, and the founder of the Benedictine order, was born at Norcia, in Umbria, A.D. 480. He began his studies at Rome, but being disgusted with the world, resolved to leave it, and went into solitude

[s] Will. of Malmesbury, b. ii. c. 9.

in the mountains of Subiaco when scarcely fourteen years old, where meeting with a monk of some neighbouring community, he received from him the religious habit, and became a man of notorious austerity and piety. It was on mount Casino that he founded the first monastery, and obliged the monks to those rules which have since become so popular. It is related that he would often roll himself in a heap of briars as a means of self-mortification, and S. Gregory tells us that the Goths set fire to his cell, which burnt around him without doing the least hurt to him. They then threw him into a hot oven, closely stopping it up, and coming the next day they found him safe, neither his flesh scorched, nor his clothes singed. Sixteen Churches are dedicated in this name in England, but some of these may be in honour of S. Benedict, or Bennet, of Wearmouth, which may also account for the universal abbreviation of this name to Ben'et[h].

In Callot's Images he is kneeling before a crucifix, his crozier and a mitre beside him, and in the back-ground a raven near him with a loaf in its mouth. This alludes to the legend, that a priest named Florentius, actuated by jealousy, sent him a poisoned loaf, but the saint being aware of it commanded a tame raven to fly away with it beyond the reach of any one; sometimes the loaf is seen on the ground

[h] See S. Bennet Biscop, in part 2.

broken and a snake crawling out of it. In Le Clerc he is represented rolling in the midst of briars; generally he is drawn as an abbot or monk, with a crozier, and a cup in his hand containing a snake, emblematic of poison; sometimes the cup is broken to pieces, sometimes standing whole upon a book; this is derived from the legend, that a monk brought poison to him, and as he in the act of blessing made the sign of the cross upon it, the cup containing it burst into pieces; he generally carries an asperge, or holy water sprinkler, in his hand. In the early representation taken from S. Ethelwold's Benedictional, he is in the dress of his order, and holds a crown in his left hand, and a book in his right. The tonsure is very plainly represented.

S. Benedict, from the MS. Benedictional of S. Ethelwold, c. A.D. 980.

MARCH 25. *Annunciation of the Virgin Mary.*

AMBRY AT FOULIS.

It is in reference to the Blessed Virgin that the lily is so often beautifully introduced into architectural decorations. The upper part of the ambry from Foulis represents the Annunciation, beneath which is the Saviour with the cruciform nimbus and orb; on His right hand is S. Helen with a cross, on His left S. Cecilia with a musical instrument. This group forms a good example of the manner in which such subjects were often introduced into medieval decorations.

This feast in the Church of England commemorates the announcement of the angel Gabriel to the Virgin Mary, (Luke i. 26,) and therefore has a peculiar respect to our Lord's Incarnation, Who being the eternal Word of the Father was at this time made flesh. (Wheatley.) Emblem, an almond-tree, or lily, flourishing in a flower-pot. In representations of the Annunciation, the Virgin Mary is represented kneeling, or seated at a table reading; the lily is usually placed between her and the angel Gabriel, who holds in one hand a sceptre surmounted by a fleur-de-lis, or a lily stalk; generally a scroll is proceeding from his mouth with the words *Ave Maria Gratia plena;* and sometimes the Holy Spirit, represented as a Dove, is seen descending towards the Virgin. She is sometimes represented with a sword passing through her, in allusion to S. Luke ii. 35; and is then said to be in her agony, and termed the "Mater Dolorosa;" this representation is sometimes liable to be taken for S. Agatha. The dedications in honour of S. Mary in England very far exceed those to any other saint. The reason of which is so very obvious as to call for no comment; about two thousand one hundred and twenty Churches are named in her sole honour, and one hundred and two in

connection with other saints, being rather more than one fifth of the whole of the ancient dedications in this country.

From painted glass in S. Michael's Church, Oxford.

April.

APRIL 3. *S. Richard*, Bishop of Chichester, A.D. 1253, was born at Wyche, now Droitwich, about four miles from Worcester, and studied at Oxford, Paris, and Bologna, and on his return to this country was appointed Chancellor of the first-named University. He was elected Bishop of Chichester in 1245, in opposition to the unfit nominee of King Henry III., who was so incensed at his election that he seized on all the revenues of the see. S. Richard was thus reduced to the greatest straits, and obliged to be dependant upon the benevolence of others for the necessaries of life; he however firmly, though meekly, maintained his position, and went about his diocese to town and village discharging his episcopal duties; a threat of excommunication from Pope Innocent III. obliged the king to restore his revenue after two years' deprivation. He presided over his diocese five years after this with great piety and zeal, and died at

Dover on this day in his fifty-seventh year. It is related of him that in the early part of his life the situation of his eldest brother's affairs becoming unfortunate, Richard became his servant, undertook the management of his estates, and by his industry and attention effectually retrieved them. Also that after his election to the episcopate he fell down with the chalice in his hand, but the wine was miraculously preserved from being spilled. The Church of Aberford, Yorkshire, is dedicated in his name. He is usually represented with a chalice at his feet, but in Callot's Images he is following the plough, and his day is distinguished by a ploughshare in the Clog almanacks.

APRIL 4. *S. Ambrose*, Bp. of Milan, A.D. 397, was the son of a Prefect of Gaul, and was born at Treves in the year 340. Paulinus relates that while in his cradle a swarm of bees settled on his lips, a prognostic of future eloquence, similar to that of Plato. Though he was Prefect of Piedmont, and had never been baptized, he was unanimously chosen Bishop of Milan, and compelled to accept that dignity; he was the strenuous opponent of the Arian heresy, and was the first to assert the supremacy of the ecclesiastical over the civil power. His works continue to be held in much respect, particularly the hymn of Te Deum, which he is said to have composed when he baptized S. Augustine, his celebrated convert. The

antiphonant method of chanting is named after him, as he was the first to introduce it. The Church of

From Callot's Images.

Ombersley, Worcestershire, is the only one in England dedicated in his honour. In general he is represented in full episcopal costume, with a bee-hive near him and a triple scourge in his hand, because he excommunicated the Emperor Theodosius for an unmerciful act of revenge. In Callot's Images he is standing with his mitre on, exhorting the Emperor Theodosius, who kneels to him crowned, a bee-hive in the back-ground.

APRIL 19. *S. Alphege, Archbishop and Martyr*, A.D. 1012. He was an Englishman of noble family, who led a most holy and austere life, and was appointed Archbishop of Canterbury A.D. 1006. In the year 1012

the Danes spoiled and burned both the city and the Cathedral of Canterbury, putting the people to the sword, and after seven months' imprisonment, stoned the good Archbishop, because he would not pay a large ransom for his life, at Greenwich, on the spot where the parish Church now stands, and which is one of those named in his honour. He is represented with his chasuble full of stones: and sometimes with a battle-axe in his hand, the weapon by which his life was terminated. His body was said to have been found entire and incorrupt ten years after his death, and was translated from S. Paul's, where he was first buried, to the Cathedral of Canterbury, and there enshrined near the high altar[1]. Three Churches are named in his honour in Kent, one in Middlesex, and one in Warwickshire. The festival of the translation of his body was celebrated on Dec. 28.

April 23. *S. George*, Martyr, A.D. 290. S. George is honoured in the Church as one of the most illustrious martyrs of Christ, and is the patron saint of England. He was a native of Cappadocia, and passing thence into Palestine he entered the army of Dioclesian. Having complained to the Emperor Dioclesian himself of his severity and bloody edicts, he was immediately cast into prison, and after many tortures beheaded.

[1] William of Malmesbury, b. ii. c. 10.

Lactantius says he was generally supposed to have been the person who pulled down the edicts against the Christians which Dioclesian caused to be affixed to the Church doors. The legend of S. George's combat with the dragon is too well known to need repetition here. His connection with England is derived from his having appeared at the head of a numerous army carrying a red cross banner, to help Godfrey de Bouillon against the Saracens at the siege of Antioch, since which time he has been regarded as the champion of Christendom as well as of England. He was first acknowledged as the patron saint of England at the synod of Oxford in 1220, though there is ample proof that he was popular in this country even in Anglo-Saxon times, and his combat with the dragon formed a favourite subject for sculpture in the tympanums of Norman doorways, (see page 67.) Previous to that period S. Edward the Confessor was the patron saint of this country. The chapter of the order of the Garter was always held on this day. His popularity in England during the middle ages is well attested by a hundred and sixty-two Churches being named in his honour alone; two in honour of SS. Mary and George; one SS. George and Lawrence, and one combining the two thoroughly English saints, SS. George and Edmund. Emblems: the representation of S. George and the Dragon, though so well known, often varies; sometimes he is on foot, trampling on

the dragon, though most frequently on horseback; more rarely a female is praying in the distance, occasionally too he is represented without the dragon, but then always on foot, with a spear or sword in one hand, and a white flag, or banner, or shield, with a red cross on it in the other; he is generally completely covered with armour, and is usually represented as a young man. The cut we give from an illuminated manuscript, is an uncommon variation, and represents the devil in the place of the Dragon; thus making the allegory much simpler. The S. George's crosses on the saint's surcoat, and on the caparison of his horse, as well as on his shield, also deserve notice. In some Clog almanacks his day is distinguished by a shield, in others by a spear-head.

April 25. *S. Mark the Evangelist*, A.D. 68.

S. Mark was of Jewish extraction, and though not mentioned in the Gospels is traditionally said to have been the man bearing the pitcher of water, and in whose room the last supper was prepared. (Mark xiv. 13—15.) He was a disciple of S. Peter, and was sent by him from Rome to found other Churches; and the large and flourishing Church at Alexandria, then the second city in the world, seems upon undoubted authority to have been founded by him. Here at Easter time, when the unconverted Egyptians were worshipping Serapis their god, the holy Evangelist's denunciations of their idolatry so incensed them that

S. GEORGE FROM A MS. IN THE BODLEIAN LIBRARY.

FROM BRINSOP CHURCH, HEREFORDSHIRE.

they seized him, bound him with cords, and dragged him through the streets till he died. The Christians gathered up his remains, which were afterwards translated to Venice, where a magnificent Church was erected over them, and of which city S. Mark has ever since been considered the patron saint. He is the least popular of the Evangelists in England, thirteen Churches only being named in his honour. Emblem: the evangelic symbol of a winged lion, or a lion winged or unwinged by his side while he is writing his Gospel. The origin and probable interpretations of these symbols of the Evangelists are treated of in another part of this book.

May.

May 1. *S. Philip the Apostle* was of Bethsaida in Galilee; and was a married man, and had several daughters when he was called by our Saviour to follow Him. After the Ascension he preached the Gospel in Phrygia, but we have very little authentic information relative to his acts and martyrdom, nor is it clear that he did suffer as a martyr, though tradition asserts him to have been crucified, because he destroyed by holding up a cross a large dragon or serpent, which the Phrygians worshipped; like S. Peter he also is said to have suffered with his head downwards. Twelve Churches in England are dedicated in his name, and four jointly

with S. James. He is usually represented with a cross, sometimes of large dimensions, sometimes merely a staff terminating in a cross, occasionally it is a T or tau cross, and more rarely a double cross; he often carries a basket with loaves and sometimes loaves in his hand, in reference to S. John vi. 5, 7.

S. James the Less, surnamed the Just, was author of the Epistle which bears his name. He is called the brother of our Lord, and was the first Bishop of Jerusalem; he is by some supposed to have been styled "the Less" because he was less in stature than S. James the Great, or younger in age; he was martyred in a tumult in the year 62, being thrown down from the top of the temple; he was not killed by the fall, but got upon his knees and prayed, and in this posture he was killed by clubs and stones, being in his 96th year. He is always represented with a club of peculiar shape, called a fuller's bat, which is traditionally alleged to have been the instrument of his martyrdom. He may sometimes be distinguished in paintings by his likeness to our Saviour, which the legend says to have been so very striking that Judas was obliged to point out our Lord to the soldiers by the kiss with which he betrayed Him. We have been unable to find any Churches named specially after S. James the Less; about three hundred and fifty are dedicated in the name of S. James, some of

which may be in honour of this saint, though they are generally thought to refer to S. James the Great; S. James the Less is always meant when in conjunction with S. Philip, and there are four Churches in England having this joint dedication. Norton S. Philip, Somersetshire, has the dedication of S. Philip and All Saints.

MAY 3. *Invention of the Cross*, A.D. 326. S. Helen, mother of Constantine the Great, undertook a journey into Palestine in 326[k]. On her arrival at Jerusalem she was inspired with a great desire of finding the identical cross on which Christ had suffered. She ordered the temple of Venus, which profaned the supposed site, to be pulled down, and on digging to a great depth, they discovered three crosses; not knowing which was the cross of our Saviour, the holy Bishop, Macarius, suggested to S. Helen to cause the three crosses to be carried to a lady who was extremely ill: the crosses were singly applied to the patient, who perfectly recovered by the touch of one, the other two having been tried without effect. Other legends say it was a dead person to whom the crosses were applied, the third restoring the body to life. The demand for pieces of this true cross was so great, that in the time of Paulinus (c. A.D. 420) much more existed than could have formed many crosses, and the legend adds that it was miraculously increased, and pieces were taken

[k] See also Sept. 14th, and S. Helen in part 2.

from it without any loss to its substance. Emblem; the cross lifted out of a tomb amidst spectators. In Callot's Images for this day there is a figure of S. Helen with the cross in one hand and nails in the other. In Le Clerc three crosses are discovered in the ground, and sick and infirm persons are being brought to test the true cross by touching it. Dalling Church, Norfolk, is said to be dedicated in honour of the Invention of the Cross.

MAY 6. *S. John the Evangelist, ante Portam Latinam*, A.D. 75. This day is so named from a legend that S. John the Evangelist, in his old age, was sent to Rome by Domitian; and there, before the gate called *Porta Latina*, was put into a cauldron of boiling oil, from which he suffered no injury. Previous to this a cup containing poison had been given him, but he drove the poison out in the shape of a snake or dragon and drank it unhurt; he was afterwards banished to the Isle of Patmos. This day is still kept as a great Festival at S. John's College, Cambridge. He is occasionally represented outside the gates of a city, in a large cauldron of oil, sometimes with a fire under it. The cup or chalice with the snake is his most usual emblem. (See Dec. 27.)

MAY 19. *S. Dunstan*, Archbishop of Canterbury, A.D. 988. This celebrated man was born of noble parents near Glastonbury, A.D. 925, he received

his education at the monastery of Fleury, in France, where he imbibed that ardent zeal in favour of monastic rule which so distinguished the whole of his life. At the age of 21 he restored the abbey of Glastonbury, which he presided over as first abbot, and was in great favour with the reigning monarch King Edred, at whose death his kingdom was divided between his two sons, Edwy and Edgar. The romantic story of Edwy and Elgiva, and the subsequent banishment of S. Dunstan, are well known; he was however recalled by Edgar, the brother of Edwy, and made by him successively, Bishop of Worcester and London, and finally Archbishop of Canterbury. Here he set himself energetically to work to establish the Benedictine order throughout this country, and to put down the secular clergy; and many of our most celebrated monastic foundations sprung up under his fostering influence. He presided over the see of Canterbury twenty-seven years, and was a great promoter of ecclesiastical law and discipline. He was not only a great patron of the useful and fine arts, but also a great proficient in them himself, and his almost contemporary biographers speak of him as a musician, painter, architect, and so skilful a worker of metals, that he made many of the Church vessels in use at Glastonbury with his own hands. As the great patron of the monks, he was the object of their especial eulogy, and many wonderful legends are related of him;

S. DUNSTAN AT THE FEET OF CHRIST.

Facsimile from an Anglo-Saxon manuscript in the Bodleian Library, said to have been drawn by the hand of the Saint himself

on the other hand, he was as unsparingly attacked by the secular clergy as cruel, ambitious and despotic. There is a drawing, said to be by his own hand, in the illumination of a manuscript, still preserved in the Bodleian Library; in which he represents himself kneeling at the feet of the Saviour. The following legend was very popular in the middle ages, and is the one by which he is best known.

S. DUNSTAN; FROM PAINTED GLASS IN A WINDOW OF THE BODLEIAN LIBRARY.

"The Divell appearing to him on a time in the likenesse of a yong and beautifull woman tempting him

to uncleanesse, he tooke up a paire of pinchers that then lay by him and caught the foule beaste by the upper lippe, and soe holding him fast and leading him up and downe his chamber after divers interrogatories drave him awaye[1]." Other legends say the devil appeared in the form of a pilgrim while the saint was at work at his furnace, and that the sudden agitation of a vessel of holy water revealing who he was, S. Dunstan seized him by the nose with red-hot tongs. Eighteen Churches are named in his honour in England, six being in Kent and six in Middlesex, the scenes of his Episcopal labours.

His emblem is a pair of tongs; he is also represented with a harp, upon which he is said to have been a great proficient.

May 26. *S. Augustine*, Abp. of Canterbury, A.D. 604. Was Prior of a monastery at Rome, founded by S. Gregory, who selected him as head of the mission which he sent into England, to convert the natives to Christianity. Every one is familiar with the celebrated legend, *Non Angli sed Angeli*, which accounts for S. Gregory's interest in behalf of our forefathers. S. Augustine landed on the coast of Kent, and converted King Ethelbert and many of his subjects. He is erroneously called the Apostle of England; for it is an historical fact, that Christianity had flourished in this island some centuries before the mission of

[1] English Martyrologe, p. 244.

S. Augustine, which, in reality, was merely a mission to establish the papal supremacy in England, where it had not been previously acknowledged. In 597 S. Augustine was consecrated "Bishop of the English," and fixed his see at Canterbury, which has ever since been the metropolitan see of England. He died in 604, after consecrating Bishops to London and Rochester, and having laid a firm foundation upon which to build the jurisdiction of the see of Rome over this country. Bede speaks of S. Augustine as "the beloved of God;" and Capgrave describes him as "very tall by stature, of a dark complexion, his face beautiful, but withal majestical." There are twenty-nine Churches in England dedicated in the name of S. Augustine; possibly some of these may be in the name of the Bishop of Hippo, commemorated on Aug. 28; but there is little doubt the greater part were dedicated in honour of S. Augustine of Canterbury, who was most peculiarly an English saint, especially as there are five so named in the county of Kent, the scene of his earliest labours.

May 27. *Venerable Bede*, A. D. 735. S. Bede, born at Jarrow, in Northumberland, A. D. 67, is said to have been a prodigy of learning and piety, to have surpassed S. Gregory in learning and eloquence, and to have expired dictating the last words of a translation of S. John's Gospel[m]. His learning

[m] See Churton's Early English Church, pp. 150-2.

and piety gained him the surname of "Venerable," though the legend is, that his scholars, wishing to put a title upon his tombstone, one of them wrote

Hac sunt in fossa
Bedæ ossa.

Placing the word *ossa* at the end of the verse for a rhyme, not being able at the moment to think of any epithet that would exactly suit him. Being tired in puzzling over a fit word, he fell asleep, and when he awoke he found his verse filled up by some angelic hand inserting the word *venerabilis* in the blank space he had left. Many of his works, which are very valuable, especially his Ecclesiastical History, are still extant.

June.

June 1. *S. Nicomede*, Priest and Martyr, A.D. 90, was scholar to S. Peter, and was discovered to be a Christian by his burying Felicula, a Virgin martyr, with Christian rites at the peril of his life. He was beaten to death with leaden plummets, or other accounts say a spiked club, for refusing to sacrifice to the gods, in the reign of Domitian. He is represented as a priest with a spiked club in his hand.

June 5. *S. Boniface*, Bishop and Martyr, A.D. 755. S. Winfred, afterwards called Boniface, was born at Crediton, or Kirton, in Devonshire, about 680, and was brought up at the abbey of Nutsall, near Winchester: from his infancy he evinced great sentiments of piety, and a strong desire of preaching the Gospel to the heathen inhabitants of Germany. With this end in view he made a journey to Rome and obtained the sanction of Pope Gregory II. to proceed as a missionary to Germany where he converted several

nations, and founded many monasteries; he is called the Apostle of Germany and was made first Bishop of Mentz in the year 745. Having thus spent his life, he suffered martyrdom near Utrecht in his 75th year. With him were martyred fifty-two companions. The Churches of Bunbury, Cheshire, and Bonchurch, in the Isle of Wight, are named in his honour. He is represented in full episcopal costume, hewing down an oak, or with an oak tree prostrate at his feet, having gained a large accession of converts by boldly cutting down a tree of immense size held in superstitious veneration by the people, and called the oak of Jupiter. He is sometimes drawn with a scourge, and very frequently with a book pierced through with a sword.

JUNE 11. *S. Barnabas*, Apostle, though not one of the twelve chosen by Christ, is nevertheless styled an Apostle by the primitive Fathers and by S. Luke; he was by origin of the tribe of Levi, and called Joses. Besides his labours as recorded in the acts of the Apostles, he is believed to have preached at Milan, of which place his legend says he was the first Bishop. After a life spent in preaching the gospel, S. Barnabas suffered many torments, and was stoned to death at Salamis in Cyprus. His remains were found near that city with a copy of the Gospel

of S. Matthew in Hebrew laid on them. His day was anciently a great feast among English people; it was the longest day, according to the old style. He is said always to have carried about with him the Gospel of S. Matthew, written by the Evangelist himself, from which he preached, and which healed all sick or diseased persons who touched it. He is therefore generally represented carrying this Gospel in his hand, and in the other he frequently bears the missionary staff. Sometimes he carries a stone; his emblem in the Clog almanacks is a rake, probably from some tradition which we have been unable to find relative to his martyrdom. Six Churches are named in his honour in England.

JUNE 17. *S. Alban*, A.D. 303, proto-martyr of England. S. Alban was the first Christian martyr in this island, and suffered in 303. He was converted to Christianity by Amphibalus, a priest of Caerleon, in Monmouthshire, who, flying from persecution, was hospitably entertained and sheltered by S. Alban at Verulam, in Hertfordshire, now called from him S. Alban's. Amphibalus, being closely pursued, made his escape dressed in S. Al-

S. ALBAN, from the brass of Abbot Delamere, in S. Alban's Abbey.

ban's clothes. This, however, being soon discovered, exposed S. Alban to the fury of the pagans, and our Saint refusing to perform sacrifice to their gods, was first miserably tortured and then beheaded. Upon the spot where he suffered martyrdom, Bede says "a Church was built of wonderful workmanship," and upon the site of this was afterwards erected the great Benedictine Abbey of S. Alban's, the abbot of which had precedence over all others on account of its patron Saint being the first saint and martyr of this country. He is represented with a youthful countenance, having a sword in his right hand and a cross in the left; and eight Churches are dedicated in his honour in England.

JUNE 20. *Translation of S. Edward, King and Martyr*, A.D. 982. This King being barbarously murdered by his mother-in-law, at Corfe Castle, was first buried at Wareham, without any solemnity, [see Mar. 18,] but after three years his body was on this day translated by Elferius to Shaftesbury, and there interred with great pomp; it having been found fresh and entire as when first interred. It is said to have been re-translated to Glastonbury, A.D. 1001. According to the legend the saint appeared to Elferius in a dream, and ordered him to take measures for the removal of his body.

JUNE 24. *Nativity of S. John the Baptist.* S. Augustine observes that the Church usually celebrates the festivals of saints on the day

S. John Baptist.

of their death, but that the feast of S. John the Baptist is excepted from this rule, because this Saint was sanctified in his mother's womb. Nothing further is known of him beyond what the narrative in the Gospels tells us.

S. John Baptist.

He is represented with a loose mantle and long wand, surmounted by a cross: and a lamb is generally at his feet, or crouching, or impressed upon a book in his hand, or on his hand without a book. Frequently his mantle is formed of skins, or he has "a girdle of a skin about his loins," (Mark i. 6.) and a small pennon is twined round the cross, with the words, *Ecce Agnus Dei* upon it, sometimes the cross is altogether omitted. On the Clog almanacks his emblem is a sword, in allusion to his death. Next to the Blessed Virgin, S. Peter and S. Andrew, he is the most popular saint in England, upwards of three hun-

S. JOHN BAPTIST, from medieval embroidery.

dred and ninety Churches being dedicated in his name.

JUNE 29. *S. Peter*, Apostle, A.D. 65.

S. Peter.

S. Peter the Apostle is said to have been the son of Jonas and brother of S. Andrew. After his history closes in the Acts of the Apostles, he preached the Gospel at Antioch and other places, and seems finally to have settled at Rome where he held the chief position in the Church. Here with S. Paul he overthrew the wicked arts of Simon Magus the sorcerer, and by so doing drew down the resentment of Nero, by whom these two great Apostles were martyred on the same day. S. Paul being a Roman citizen suffered by the more honourable death of decapitation; but S. Peter was allowed no such privilege, and was condemned to crucifixion, and at his own request he was crucified with his head downwards, not deeming himself worthy to suffer in the same position as his Saviour; c. A.D. 65. Emblems: The keys, rarely one, except in the very earliest representations; most generally two, and occasionally three; they are said to symbolize the keys of heaven, earth and hell. Sometimes he is represented as Pope, with the tiara and triple cross, sometimes he carries an inverted cross. Not very often he has a cock near him, in allusion to his fall. On Bakewell font he is represented holding a Church, and occasionally he

carries a fish, in reference to his original occupation. There is a general impression that S. Peter may usually be distinguished by certain conventional features, which since an early period are occasionally found assigned to him; but after a careful examination of numerous medieval examples, we are able to state that this traditional face forms rather the exception than the rule, and is by no means so general as is supposed; a family likeness may sometimes be traced in representations of the twelve Apostles, between S. Peter and his brother, S. Andrew. For the reasons mentioned in the account of S. Paul, the early Christians appear always to have associated S. Peter and S. Paul together in their minds; and the heads of these two Apostles together, are the most frequent of any that we find at this early period; next to these perhaps are S. Anne, the mother of the Blessed Virgin, S. Agnes and S. Joseph. Next to the dedications of S. Mary, and All Saints, S. Peter, as the "Prince of the Apostles," is most honoured in England. He has eight hundred

S. PETER.
from a MS in the Bodleian Library.

and thirty Churches dedicated in his sole honour, two hundred and thirty conjointly with S. Paul, and ten in connection with some other saint, making one thousand and seventy in all; this far exceeds any others, with the exception of the two above mentioned, the nearest being S. Michael and S. Andrew, who have each about six hundred dedications.

July.

July 2. *Visitation of the Virgin Mary.*

This festival was instituted by Pope Urban VI., in commemoration of the journey which the Virgin Mary took into the mountains of Judea, in order to visit the mother of S. John the Baptist [m].

July 4. *Translation of* the relics of *S. Martin* [n], from his more humble burial-place to his celebrated cathedral at Tours. The ordination of this holy man is also commemorated on this day.

July 15. *S. Swithun,* Bishop of Winchester, translation of, A.D. 971. S. Swithin, in the Saxon,

[m] S. Luke i. 39, 40.

[n] Vide Nov. 11.

Swithun, received his clerical tonsure and put on the monastic habit, in the monastery at Winchester: he was of noble parentage, and passed his youth in the study of grammar, philosophy, and the Scriptures. S. Swithun was promoted to holy orders by Helmstan, Bishop of Winchester; at whose death, in 852, King Ethelwolf granted him the see. He was Chancellor under Kings Egbert and Ethelwolf, and one of the instructors of Alfred the Great, whom he accompanied when he went to Rome to be confirmed. He presided over the see of Winchester for eleven years with great holiness and humility. It was at his suggestion that King Ethelwolf bestowed on the Church the tithe or tenth part of all the lands of his kingdom. He died on July 2, A.D. 862, and was buried, according to his request, in a humble place outside the Church, where the feet of the passers-by might tread, and the rain of heaven fall. According to the legend the monks afterwards tried to remove his bones to a more honourable tomb, but it rained so incessantly for forty days, that, taking such a visitation as a mark of the saint's displeasure, they were obliged to desist, and allow his remains to continue in their humble resting-place. This is the origin of the popular belief relative to rain on S. Swithun's day. It is not, however, borne out by historic record, for in 971 his relics were translated on this day by S. Athelwold, to a shrine of gold and silver inside the Church. In 1094 they were re-translated to the

Cathedral of Winchester, which had just been erected by Bp. Walkelin. Fifty-one Churches are named in his sole honour in England. Yelford, Oxfordshire, in honour of SS. Nicholas and Swithun.

Emblem, in the Clog almanacks, a shower of rain.

JULY 20. *S. Margaret*, Virgin and Martyr, A.D. 278. The legend of S. Margaret is probably one of the oldest, as it was one of the most popular, of the Middle Ages. She was the daughter of Theodosius, a pagan priest of Antioch, and when very young, on account of her weakly state, was sent to be brought up in the country, and her nurse being a Christian educated her young charge in the same faith. Olybrius, the Roman governor of the district, being captivated by her beauty, wished to marry her, but Margaret resolutely rejected his offers, and declared herself a Chris-

S. MARGARET.
from medieval embroidery.

tian, to the horror of all her relatives. In order to overcome this determination Olybrius submitted her to the most dreadful tortures, but she still continuing inflexible, was thrown into a deep dungeon. Here the devil, in the form of a hideous dragon, appeared to her, and endeavoured to frighten her from her faith, but she advanced against him with a cross she had in her hand, and effectually overcame him. Another phase of the legend is, that the dragon swallowed her up, but directly after she burst out of him unhurt. She still refused to deny her faith, and her constancy under so much suffering having been the means of converting thousands, she was at once beheaded. She is most frequently represented standing upon a dragon, and piercing it with a long cross. Often in the other hand she holds a book, and frequently a palm branch, and is almost invariably crowned as a martyr. She sometimes is seen rising out of the body of the dragon, part of her robe being visible in its mouth, to shew she had just been swallowed; more rarely she has a dragon chained to her feet. S. Margaret's great popularity in this

S. MARGARET,
from painted glass, Landwade Church, Cambridgeshire

country is shewn by two hundred and thirty-eight Churches having been named in her sole honour; three are named conjointly to the Blessed Virgin and S. Margaret, one to SS. Margaret and Stephen, and one to SS. John and Margaret, and one to S. Margaret and All Saints. This may be accounted for in some measure from her being considered the patron Saint against the pains of child-birth, in allusion to her deliverance from the womb of the dragon. It is also possible that some of these dedications may belong to S. Margaret the Queen of Scotland. Certain it is, however, that next to the more popular dedications to Scripture saints, dedications to S. Margaret come *third* on the list. S. Nicholas numbering about three hundred and eighty, S. Lawrence, two hundred and fifty, then comes S. Margaret, the next being S. George, who has about one hundred and seventy, and S. Martin, about one hundred and sixty-five.

JULY 22. *S. Mary Magdalene.* A.D. 68. This day was retained to the memory of S. Mary Magdalene, in the first book of Common Prayer of King Edward the Sixth, where there are Collect, Epistle and Gospel for the day, the Gospel being from S. Luke vii. 36. to the end of the chapter; the particular service was afterwards discontinued.

There are various opinions as to whether the "woman who was a sinner," (Luke vii.,) Mary the

sister of Lazarus, and Mary Magdalene, mentioned in the Gospels, were one and the same or three different persons; a general opinion since S. Gregory wrote about her, is that all these expressions refer to S. Mary Magdalene; nothing certain is known of her beyond what is recorded in Holy Writ; but she is generally supposed to have dwelt at Ephesus with the Blessed Virgin and S. John after our Lord's Ascension. She is much honoured in the Greek Church as having been the first witness of the Resurrection, and ranks highest among holy women, (as S. Peter among the Apostles,) immediately after the Blessed Mother of our Lord. Another legend makes her to have retired to a cave near Marseilles, where for thirty years she continually wept for her past life, and was ministered to daily by angels. About a hundred and fifty Churches in England are dedicated in her name. She is a favourite subject of the early painters, and is generally represented as carrying a vase, or peculiar shaped box of ointment; sometimes it stands at her feet, and rarely it is carried by an angel near her; she also has long golden hair flowing down her shoulders. She is sometimes drawn

S. MARY MAGDALENE, from a brass at Castle Ashby, Northants

as a penitent in a cave, kneeling before a death's head and cross; sometimes embracing the foot of a large cross; and frequently being carried by an angel or angels to heaven, covered with her long hair, beautifully figurative of her long and deep penitence, having obtained the forgiveness of her sins; but even in all these representations the "alabaster box" is seldom omitted, and it is therefore her most distinguishing emblem.

JULY 25. *S. James the Apostle*, A.D. 43.

S. James the Great.

Called the Great, either because he was much older than the other James, or because our Lord conferred upon him some peculiar honours and favours, he being one of the three disciples whom our Saviour admitted to the more intimate transactions of His life. He was the brother of S. John the Evangelist, by birth a Galilean, and by profession a fisherman. How S. James was employed in preaching and promoting the Gospel after Christ's ascension, we have no account. He was apprehended and beheaded at Jerusalem, by order of Herod the Great, a little before Easter, about fourteen years after the death of Christ, and was the first of the Apostles who obtained the crown of martyrdom. He is usually represented as a pilgrim with a staff, scrip, and wallet, and an escallop shell in his hat, or

carried in his hand. He is the patron Saint of Spain, and many wonderful legends are told of him under the name of S. James, or Santiago of Compostella. In Spanish pictures he is represented on a white horse, his harness being studded with escallop shells, in allusion to the legend that he appeared at the head of the Spanish army to help them against the Moors. Occasionally he is represented with a sword, the instrument of his martyrdom. In England about three hundred and sixty Churches are dedicated in this name; some of these may be meant for S. James the Less, though not so specified.

S. JAMES THE GREAT,
from old embroidery.

JULY 26. *S. Anne, Mother of the Virgin Mary.* S. Joachim and S. Anne, the parents of the Blessed Virgin, have been honoured in the Church from a very early period; and though history, like the New Testament, is silent as to their lives and acts, S. Anne especially was much venerated in medieval times; a magnificent Church was built to her honour at Constantinople,

about the year 550, and her body was brought there from Palestine in 710. On the tombs of the early Christians, in the catacombs at Rome, the figure of S. Anne is of frequent occurrence, commonly accompanied by the name: she is usually represented with her arms extended in the attitude of prayer, this being the custom of the early Christians, according to Tertullian and S. Ambrose: she is also frequently accompanied by a dove, with a ring or crown in its beak. In later times she is represented with a book in her hand teaching the Blessed Virgin to read, sometimes with S. Joachim standing by, her finger usually pointing to the words *Radix Jesse floruit:* as on the tomb of Henry VII., the east window of the chapel of Haddon Hall, the Bedford missal, &c. This is also the representation given in Le Clerc's almanack. There are twenty-three Churches dedicated in her honour in England: and one in London is dedicated to SS. Anne and Agnes conjointly.

S. ANNE,
from painted glass, West Wickham Church, Kent.

August.

AUGUST 1. *Lammas Day.* The term Lammas day is said to be a corruption of the Saxon word Hlaſmæſſe, or Loaf-mass, and a remnant of a very ancient British custom of celebrating the gifts of Ceres, or the produce of the earth. In later times it was observed as a thanksgiving for the first-fruits of the harvest, and the first bread from the new wheat was on this day offered in a loaf at the mass.

AUGUST 6. *Transfiguration of Christ* on Mount Tabor, in the presence of S. Peter, S. James, and S. John. The observation of this festival was introduced in the Church of Rome by Pope Calixtus in 1455, but in the Greek Church it was observed long before.

AUGUST 7. *Name of Jesus.* The early Christians made constant use of a variety of monograms of the name of Christ; it is probable that these, with other symbols, were originally used to distinguish each other in the times of persecution and concealment.

MONOGRAMS OF THE SACRED NAME.

1, 2 From medieval embroidery. 3. From painted glass Thaxted Church, Essex. 4, 5. The mystical fish, from the catacombs at Rome. 6, 7, 8. Examples of the Labarum, or Cross of Constantine.

One of these monograms was adopted by the Emperor Constantine, and displayed on his standard°. Another very common one is IHS, or IHC, forming the first three letters of the Name of Jesus in Greek; this is of very frequent occurrence on sacred embroidery, vessels or ornaments, and is also often met with in Churches on dripstone terminations, fonts, corbels, &c. They are all evidently of Greek, rather than of Latin origin, and their use continues to be more frequent in the Eastern than in the Western Church. The fish is also well known as an emblem of the name of Jesus from the Greek word ΙΧΘΥΣ containing the initials of His name and titles, and the favourite form called *Vesica Piscis* is constantly met with in medieval decorations, &c.

August 10. *S. Laurence,* Deacon and Martyr, A.D. 258. S. Laurence was by birth a Spaniard, and treasurer of the Church at Rome: being Archdeacon to Pope Sixtus II. When that Bishop was killed by the soldiers of the Emperor Valerian, S. Laurence refusing to deliver up the Church treasure, which they imagined to be in his custody, was laid upon a gridiron and broiled to death over a fire.

Emblems, a book and gridiron or iron bed, frequently very small and carried in the hand, or suspended from the neck, also sometimes he carries a

° See Early Christian Symbols in Part III.

UNIV. OF MICH.

bag, in allusion to the treasure in his custody. He is always represented in the dress of a Deacon, and as a young man.

S. LAURENCE, from painted glass, Nettlestead Church, Kent.

This Saint has ever been famous throughout all Christendom, his heroic firmness and constancy under intense suffering caused him to be much honoured in medieval days. In England he is one of the most popular saints, about two hundred and fifty Churches being dedicated in his name, one to SS. George and Laurence, one to S. Laurence and All Saints, and one to SS. Mary and Laurence. The celebrated palace of the Escurial is dedicated in honour of this Saint.

AUGUST 24. *S. Bartholomew* the Apostle, son of Tolmai, a family mentioned by Josephus; other accounts say the son of a husbandman. He preached the Gospel in Armenia, converted the Lycaonians, and afterwards visited the extreme confines of

S Bartholomew

India. Some authors assert that he was crucified, like S. Peter, with his head downwards; others however, with more probability, say that he was flayed alive by order of Astyages, King of Armenia. Many have supposed him to be the same as Nathaniel, since the Evangelists, who mention Bartholomew, say nothing of Nathaniel, and S. John, who mentions Nathaniel, takes no notice of Bartholomew.

Emblem, a knife of peculiar shape, like a butcher's or flaying knife; sometimes he carries on his arm the skin of a man with the face attached to it, and frequently he has in one hand the Gospel of S. Matthew; about one hundred and fifty Churches in England are named in his honour. S. Bartholomew was the patron saint of the celebrated S. Guthlac, and therefore Croyland Abbey was dedicated in the joint honour of SS. Bartholomew and Guthlac. A curious custom connected with this dedication formerly prevailed at that abbey of presenting on this day (Aug. 24) small flaying knives to all the members of the community. In Callot's Images he is represented as tied to a wide cross.

August 28. *S. Augustine,* Bishop of Hippo, A.D. 430, was born at Togaste, a town in Numidia, in the year 354, his mother Monica being an earnest Christian, his father a pagan. He was possessed of great talents, but in his youth was of a very restless disposition and a great votary of pleasure. He early applied himself to the study of

public literature, and became professor of Philosophy and Rhetoric, first at Rome and afterwards at Milan. Here he was thrown in the way of S. Ambrose, who was at that time Bishop of Milan, by whom he was converted and baptized; the Hymn, called *Te Deum*, which, after the lapse of 1400 years still retains the foremost place among our Church hymns, was composed by S. Ambrose and recited upon this deeply interesting occasion. After diligently studying Theology, in which he was aided by S. Ambrose, with whom he contracted an intimate friendship, he was ordained Priest, and then returned to his native country, where shortly afterwards he was chosen Bishop of Hippo, and would never accept any higher dignity or leave his flock, which he presided over thirty-five years. He died there while the city was besieged by the Vandals, in his seventy-seventh year. He was distinguished for his numerous virtues, his zeal, his immense learning and industry; he was one of the most voluminous of the Fathers, and his writings are considered invaluable even to this day. His emblem is generally a heart which he car-

S AUGUSTINE of Hippo, from an illuminated MS

ries in his hand. Sometimes burning; sometimes transfixed with arrows; occasionally it is seen in the air beside him; this is supposed to refer to either the burning zeal and love displayed in his writings in the cause of the Christian Faith, or the deep earnestness of his repentance, or to a celebrated passage in his Confessions; he is sometimes accompanied by an eagle, either signifying the presence of the Holy Spirit, or as being the Patron of Theologians. But he is most generally represented with a child or Infant Jesus by his side, holding a shell or spoon, and sometimes filling a hole with water from it; this is in allusion to a vision which he himself relates as occurring to him. While he was walking one day on the sea shore meditating on the mystery of the Blessed Trinity, he saw a child filling a hole in the sand with water baled out of the sea in a shell; in answer to an enquiry from the Saint, the child replied, "I wish to empty the sea into this hole;" and as the Saint replied, "Child, it is impossible," he said, "Not more impossible than to comprehend what you are now meditating upon," and immediately vanished.

There are twenty-nine Churches dedicated in this name in England, but the greater part of these probably refer to S. Augustine of Canterbury.

AUGUST 29. *S. John the Baptist*, beheaded. Durandus says this feast was formerly called *Festum Collectionis S. Johannis Baptistæ*, or the Feast of

gathering up S. John the Baptist's relics; and afterwards by corruption, *Festum decollationis*, the feast of his beheading. (WHEATLY.)

September.

SEPTEMBER 1. *S. Giles, Abbot,* A.D. 725, called in Latin Ægidius, was by birth an Athenian, of noble extraction, who by his miracles and sanctity, so attracted the notice of his countrymen, that to avoid the honours they paid him he fled into France, where he lived in retirement as a hermit in a cave, and is said to have been nourished with the milk of a hind in the forest, and that the King of France discovered him in hunting, by pursuing the chase of that hind to his hermitage, where it had sought for shelter at his feet. The King afterwards built a monastery on the site of his hermitage, and made him an Abbot. He died in his eightieth year, A.D. 725, and was buried in his own Abbey. Though other versions of the legend say he would not leave his cave, and died there in solitude. S. Giles is esteemed the patron of cripples, from his refusing to be cured of an accidental lameness, that he might be enabled to mortify

himself more completely. S. Giles's Cripple-gate is dedicated to this Saint; and before the Conquest, this neighbourhood was a rendezvous for cripples and beggars, who were accustomed to solicit charity at the entrance of the city. In Oxford, Cambridge, and many other places, a Church at the entrance of the town is also dedicated to this Saint. Every county in England, except Westmoreland and Cumberland has Churches named in his honour, amounting in all to one hundred and forty-six, and Werrington in Devon is named after SS. Martin and Giles conjointly.

S. GILES, from painted glass, Sandringham Church, Norfolk.

He is usually represented with a crosier, and a hind with its head or its fore-feet in his lap, sometimes having its neck pierced with an arrow. In Callot's Images, the hind is by his side, and an arrow has pierced the Saint in the thigh, and other representations have the arrow in his breast.

SEPTEMBER 7. *S. Enurchus,* Bishop, A.D. 340. Being sent by the Church of Rome into France about redeeming some captives, at the time when the people of Orleans were electing a bishop, a dove alighted twice upon his head, which the people taking for a sign of his great sanctity, chose him bishop. Many miracles are recorded of him, among the rest that in laying the foundation of his Church of Holy Cross, he directed the workmen where to dig, and they found a pot of gold sufficient to pay the expenses of the building. He was Bishop of Orleans more than twenty years.

Emblem, a dove alighting on his head.

♡ SEPTEMBER 8. *Nativity of the Virgin Mary.* A concert of Angels is said to have been heard in the air to solemnize this day as her birthday. The festival was appointed by Pope Servius about A.D. 695.

In Le Clerc's Almanack the concert of Angels is represented as taking place at her nativity; the Angels are also strewing flowers.

✝ SEPTEMBER 14. *Holy Cross Day.* On the spot where S. Helen found the Holy Cross, (see May 3rd, and account of S. Helen in Part II.,) Constantine reared a magnificent Church or Basilica, which was consecrated on Sept. 13th, 335. The following day being Sunday, the Holy Cross was elevated on high for the veneration of the people. This ceremony, and the miraculous appearance of the

cross to Constantine, gave the first occasion to this festival, which was celebrated under the title of the Exaltation of the Cross, on the 14th of September, both by Greeks and Latins, as early as in the fifth and sixth centuries. The recovery of this Holy Rood from the hands of Cosroes, king of Persia, by the Emperor Heraclius, in the seventh century, was celebrated on the same day. One hundred and six Churches in England are named in honour of this festival, some under the designation of the Holy Rood, and several under the corruption of S. Cross. Two have the joint dedication of S. Mary and Holy Cross, and one SS. Cross and Faith.

In Le Clerc's Almanack on this day a procession of priests bearing the cross, is represented coming out of the gate of the city.

SEPTEMBER 17. *S. Lambert*, A.D. 709. Was a native, and afterwards Bishop of Maestrecht. After being made Bishop he was forced into exile, and remained so seven years, but was recalled in 677, and governed his see with much energy and piety for a long period after. Two brothers having plundered the Church of Maestrecht, were slain unknown to S. Lambert, by some of his relations, and their kinsmen revenged their death by entering the Bishop's house and murdering all they met, and one of them killed the Bishop, by throwing at him a dart or javelin. Other accounts ascribe his murder to his boldness in reproving the King's grandson for his immoralities.

He is usually represented in full episcopal dress, with a lance or dart in his hand, or at his feet; and as a martyr he sometimes has the palm-branch: in Callot's Images, his murder is represented, two ruffians are piercing him with spears. The Churches of Burnaston, in Yorkshire, and of Stonham Aspal, in Suffolk, are named in his honour.

Emblem of S. Matthew.

SEPTEMBER 21. *S. Matthew*, the Evangelist, c. 90. Was the son of Alpheus, a Jew, of the tribe of Issachar, and by profession a publican, or gatherer of taxes for the Romans, an office peculiarly odious among the Jews. We have no authentic history of his life after the Ascension, and the legendary accounts of the time, place, and mode of his death, vary very much. He wrote his Gospel to satisfy the converts of Palestine, and went to preach the faith to the heathen nations of Egypt and Ethiopia. S. Paulinus mentions that he ended his course in Parthia, and Venantius Fortunatus relates that he suffered martyrdom at Nadabar, a city in those parts; while the tradition in the Eastern Church is that he died in peace. His evangelistic symbol is an angel,

S. Matthew.

either alone, or standing by him while he is writing his Gospel. He is also represented with a purse or money-box, in allusion to his calling; sometimes with a spear or axe, a carpenter's rule or square. Twenty-five Churches in England are named in his honour.

SEPTEMBER 26. *S. Cyprian*, Archbishop, A.D. 258. Archbishop of his native city, Carthage. He was regarded as the greatest luminary of the third age. As a Father he is highly esteemed for the piety of his writings, and the purity of the Latin tongue wherein they are written. He was beheaded just outside the city of Carthage, during the persecution of Valerian. The Church of Chaddesley, in Worcestershire, is named after him. He is represented in episcopal robes, with a sword in his hand, and sometimes a book in the other. The S. Cyprian commemorated in the Church of Rome on this day, is S. Cyprian of Antioch, a converted magician. S. Cyprian of Carthage is honoured in that Church on Sept. 16.

SEPTEMBER 29. *S. Michael and All Angels.* This festival of S. Michael and the Holy Angels, has been kept with great solemnity on the 29th of September, ever since the fifth age, and was certainly celebrated in Apuleia, in 493. It was retained in the Anglican Church at the Reformation, to bring before her members the benefits conferred by the ministry of Angels, and to ex-

press thankfulness to God for the same. S. Michael is specially commemorated from being recorded in Scripture as an Angel of great power and dignity, as presiding and watching over the Church of God with a particular vigilance and application, (Dan. x. 13, and xii. 1,) and triumphing over the Devil[p]. (Jude 9; Rev. xii. 7.) He is, therefore, peculiarly regarded as the patron Saint of the Church militant. He is said to have appeared to S. Aubert, Bishop of Avranches, A.D. 708, and commanded him to erect a Church in his honour, on what is now called Mount S. Michael, in Normandy. The Bishop obeyed, and it becoming a very popular place for pilgrimages, the honour paid to S. Michael in France very much increased. From thence it extended to England at the Conquest, and especially in the counties nearest the French coast, where many Churches, built in imitation of the position of Mount S. Michael, upon lofty eminences, may be found; as S. Michael's Mount, Cornwall; S. Michael's Chapel, near Torquay; the Church of Brent Tor, near Tavistock; and at Abbotsbury, Dorsetshire. The office of weighing

S. Michael.

[p] Wheatly, c. v. sect. 4 and 28.

the souls of the good and bad against each other, was assigned to the Archangel Michael, who is so represented on the tower of Glastonbury, the tomb of Henry VII., on numerous frescoe paintings on the walls of Churches, &c.

He is usually represented as an Angel armed with a spear in one hand and a cross on his forehead, or

S. MICHAEL, from a MS. in the Bodleian Library.

with a thunder-bolt and a flaming sword to withstand the power of evil angels, or carrying a shield or banner charged with a cross. In armour, with a cross, or scales weighing souls, the devil being often represented in one scale, and several human figures (for souls) in the other. In the Golden Legend he is in armour winged, in one hand holding a sword

in the posture of striking, in the other a cross bottonée. In Callot's Images he is represented winged trampling on the dragon, and piercing him with the spear which he holds in his left hand; in his right he has a pair of scales. In Italian pictures S. Michael is always represented fully armed in his combat with the devil or dragon; but the German paintings, which are generally of a higher order, represent him without defensive armour, and with only a cross in his hand, allegorical of the power of the cross over evil; in the Clog almanack his emblem is a pair of scales; and in Le Clerc's almanack he is represented at the head of the heavenly host with his spear in his hand, expelling Satan and the fallen angels from heaven.

According to S. Dionysius, the Areopagite, and other theologians, there are three great divisions of Angels, each division consisting of three orders, or choirs, thus making nine in all. These are very variously represented, and to many of them we do not think that there is any definite or distinctive attribute; those that we have met with we have been enabled to distinguish rather by their accompanying scrolls than by any conventional symbol. The following is a list of the divisions and choirs, with such emblems as we have been able to find, which are by no means to be considered discriminative.

I. Councillors of the Most High, who consist of

1. *Seraphim.* Generally represented covered all over with eyes.
2. *Cherubim.* Represented with six wings[q], and generally standing on wheels, as recorded in the visions of Ezekiel. Sometimes they carry an open book.

   These two orders ever stand adoring and praising in the presence of God.
3. *Thrones.* Support the seat of the Almighty, and are represented carrying a throne or tower.

II. GOVERNORS, who rule the stars and regulate the universe.

4. *Dominations*, with a sword, triple crown, and sceptre, or with an orb and cross.
5. *Virtues*, in complete armour, carrying a crown and censer, or pennon and battle-axe.
6. *Powers*, chaining or scourging devils, or holding a baton.

III. MESSENGERS of God's will.

7. *Princedoms*, or *principalities*, holding a lily, or in complete armour, with pennons.
8. *Archangels*[r], consist of S. Michael, (see *supra*,) S. Raphael, who appeared to Tobias, and is represented generally with a pilgrim's staff, S. Gabriel, (see Part II.,) and S. Uriel, who appeared to Esdras[s]. When not repre-

[q] Isa. vi. 2.

[r] For further information on the medieval legends respecting the Archangels, see C. Stengelii, Historia S. Michaelis, S. Gabrielis, et S. Raphaelis. 18mo. Augsburgh, 1629, with the curious engravings.

[s] 2 Esdras iv. 1.

THE ORDERS OF ANGELS.

FROM PAINTED GLASS, NEW COLLEGE CHAPEL, OXFORD

FROM PAINTED GLASS, NEW COLLEGE CHAPEL, OXFORD

THE ORDERS OF ANGELS.

FROM PAINTED GLASS, NEW COLLEGE CHAPEL, OXFORD.

NEW COLLEGE.

SERAPH

CÆDMON MS.

10th century.

CHERUB.

MERTON COLLEGE ANTE-CHAPEL, OXFORD.

sented in their individual characters, they are drawn with complete armour, holding swords with the points upwards, and sometimes with trumpets.

9. *Angels*, generally carry a wand, but are variously represented according to the particular message or duty they are supposed to be upon.

The first division keep around the throne, and derive their light and glory from the Most High, from whence they reflect it to the second division, who reflect it to the third, who are the appointed messengers of God, and guardians of man and the universe, and therefore reflect it thither.

Our illustrations are from a beautiful series in the windows of New College chapel, Oxford. As they are probably the most complete set existing in this country, we give a detailed account of them.

The windows of the chapel and antechapel of New College present a series of the nine choirs of angels. They with the virgins occupy the upper lights of the five windows of the north side of the chapel, and a part of those in the antechapel.

Each window has one choir, and there are six figures in each window-head. The two uppermost have in every case their names underneath, but the others are without.

Commencing with the first window next the east, they occur in the following order;—

1. VIRGINS, Virgines. Female figures, having a nimbus, and each holding a lamp trimmed and burning.

2. ANGELS, Angeli. A figure with four wings on the shoulders, and shorter ones rising from the hips, and covering

the thighs, and the body is feathered. He has a scarf on the shoulders, which is tied in front, and another round the loins, which covers the springing of the lower wings. He is barefooted, and carries a staff in his hand.

3. ARCHANGELS, Archangeli. Is similar to the angel, except that he carries a trumpet, and has only one pair of wings on his shoulders, but his arms are winged from the elbows.

4. VIRTUES, Virtutes. A figure bare-headed, but in plate armour, carrying in one hand a pennon charged with a cross, and in the other a battle-axe. He has the lower wings and the scarf round his neck, as in the last, but only one pair of wings on his shoulders.

5. POWERS, Potestates. A figure in plate armour, with a helmet or skull-cap on his head, and a baton in his hand. He wears a bauldric, and a tippet of ermine or fur. He has two pairs of wings on his shoulders, but has not the wings on his thighs.

NORTH WINDOWS OF ANTECHAPEL.

6. DOMINATIONS, Dna·cio·nes. A crowned figure holding in one hand a sceptre and in the other a sword. He is dressed in a close robe, reaching to his knees, and wears a tippet like the last, and shoes.

7. PRINCIPALITIES, Princi·pa·tii. A figure in plate armour, holding a pennon charged with a cross in one hand. He wears a camail of chain-mail and a bascinet, and has only one pair of wings.

WEST WINDOWS OF ANTECHAPEL.

8. THRONES, Throni. A figure similar to the archangel, but there is a mail circlet, surmounted with a cross, on the head, and the hands are simply elevated and extended. Behind the feet is a throne.

9. SERAPHS, Seraphim. Apparently a female figure, with a single pair of wings on the shoulders, and the elbows and hips winged as in the archangel, but having the upper scarf only, and the hands empty, one of which is held down, and the other

elevated. The body and limbs are feathered, and sprinkled over with eyes.

SOUTH WINDOW OF ANTECHAPEL.

10. CHERUBS, Cherubim. This likewise appears to be a female figure, holding an open book, as if for singing. It has two pairs of wings on the shoulders, the elbows and thighs winged, and has the two scarfs, and the body feathered, as in the archangel.

The dedication of S. Michael [and all Angels] was a very favourite one in England during the Middle Ages, especially with the Normans, probably from the fact of William the Conqueror reaching England on "the eve of S. Michael's Mass[t]." About six hundred Churches still retain it.

SEPTEMBER 30. *S. Jerome*, A.D. 420. S. Jerome is allowed to have been in many respects the most learned of the Latin Fathers, and is considered a Doctor of the Church, from his illustrations of the Scriptures; he was born at Stridonium, now Idrigni, a small town upon the confines of Pannonia, Dalmatia, and

S. JEROME,
from the Venice edition of his Works.

[t] Anglo-Saxon Chronicle.

Italy, near Aquileia. He was sent to Rome to learn rhetoric under Donatus and Victorinus, became secretary to Damasus, and was afterwards baptized. He studied divinity with Gregory Nazianzen, Epiphanius, and Didymus, and, to perfect his qualifications, he learned Hebrew from one Barraban a Jew. He spent most of his time in a monastery at Bethlehem, where he lived in great retirement, austerity, and hard study, and where he translated the Bible into Latin, now generally known as the Vulgate, and wrote very learnedly against the errors of Pelagius, whose followers hated him so much that they burnt down his monastery at Bethlehem, and he only saved his life by flight. He died at an advanced age, on Sept. 30, A.D. 420.

S. Jerome was a favourite subject of medieval art, and is very variously represented; but almost always as an old man with a long beard, reading, praying, or writing, before a cave, with a skull on the table, or shelf near him. He has generally a lion, the emblem of solitude, by his side, and in allusion to his severe penances he sometimes has a stone in his hand with which to beat his breast; or he kneels upon thorns, or has thorns wound round his naked body. A cardinal's cap is also frequently introduced near him, or on his head, probably in allusion to some duties he might have performed at Rome, similar to those of a cardinal now, as this dignity was not created till some centuries after S. Jerome's death.

Sometimes he carries a Church, symbolical of his being a great and learned defender of it. The lion is also accounted for by a legend of his extracting a thorn from its foot, very similar to the much older one of Androcles and the lion.

October.

October 1. *S. Remigius*, Bishop, A.D. 535. Was born at Laon in the year 439, descended from a noble family in Gaul, and was chosen Archbishop of Rheims, when only 22 years of age. Clovis, the founder of the French monarchy, was converted and baptised to the Christian faith by this saint, who was remarkable for his extraordinary learning and sanctity, and died in his 96th year. The cruise which he made use of is preserved to this day, and the kings of France are anointed from it at their coronation; and ever since his time Rheims has been the metropolitical see of France.

He is represented as an aged Bishop with a long beard, and a dove flying over him, with an oil cruise in its mouth. At the anointing of King Clovis, the attendant with the sacred oil could not get near him on account of the great crowd, and at the prayer of

the saint a dove brought him a cruise of oil from heaven. Seven Churches are dedicated to this name in England, but they may with equal probability commemorate S. Remigius of Lincoln. (See account of him in Part II.)

October 6. *S. Faith*, Virgin and Martyr, A.D. 920. S. Faith, or Fides, was born at Agen, in Aquitain, and though of remarkable beauty, was insensible to all the allurements of the world. When very young, after undergoing the most dreadful torments for refusing to sacrifice to Diana, being beaten with rods, and then half roasted on a brazen bed, she, with a number of other Christians, was beheaded by the orders of Dacian, prefect of the Gauls. Emblem, a bundle of rods, or a brazen bed in her hand. Sixteen Churches in England are named in her sole honour, and Little Wittenham, in Berks, in the names of S. Faith and All Saints. The crypt of old S. Paul's, too, was dedicated in her name, and is famous in our Church history as the chapel of S. Faith.

S. FAITH,
from a brass in S. Laurence Church, Norwich.

October 9. *S. Denis*, or *Dionysius*, was Bishop of Paris, and died c. A.D. 272. He is said to have

been the first who preached the Gospel in France, and is considered as the tutelar saint of that country: his relics are enshrined in the beautiful Church which bears his name, near Paris. The tradition says that he was beheaded on Mont Martre, and miraculously took up his head after it was severed from his body, and walked with it two miles, where he laid down and expired. This S. Denis should not be confused with Dionysius the Areopagite, the convert of S. Paul, and Archbishop of Athens, who is honoured in the Church of Rome *only*, on Oct. 3. Even Wheatly has fallen into this common error. He is represented as a Bishop headless, carrying his head in his hand. There are forty-three Churches dedicated in his honour in England, nine of which are in Lincolnshire and six in Leicestershire.

S. DENIS,
from a painting on the rood-screen, Grafton Regis, Northants.

October 13. *Translation of the relics of S. Edward the Confessor*, A.D. 1163. He was born at Islip, Oxfordshire, and was the youngest son of King Ethelred; but all his elder brothers being dead he succeeded to the crown in the year

S Edward the Confessor granting a charter to a Monastery, from painted glass in the Priory of Great Malvern.

1041; he was a great patron of monastic institutions, and collected together a body of all the most useful laws, which had been made by the Saxon and Danish kings, which ever afterwards went by his name; and was regarded as the patron saint of England, till superseded by S. George in the thirteenth century. The title of Confessor was given him by the Pope, and many miracles were attributed to his relics, which were translated on this day with great pomp into the new shrine made for them by King Henry III., a curious illumination of which ceremony is given by Shaw. He is said among other things to have cured a poor woman of a glandular swelling in the throat by touching it, and hence arose the custom of touching for the king's evil. Many miracles are recorded of him by William of Malmesbury, but the legend by which he is best known is, that as he was returning from Church, a poor man solicited alms of him, and he gave him the ring off his finger; some years after this, two pilgrims returning from the Holy Land, met another pilgrim, who gave them a ring and told them to take it to King Edward, with the message that it was the one he had bestowed

S. EDWARD CONFESSOR.
from a painting on the rood-screen, S. Swithun's Church, Norwich.

upon a beggar in Westminster some years since, and that he should, soon after receiving it, depart this life and remain with him for ever, he then acknowledged himself as S. John the Evangelist, and vanished. S. Edward received and acknowledged the ring, and shortly afterwards fell sick on Christmas Eve, and died on the following eve of the Epiphany. He is represented crowned, holding a sceptre, and the ring which he gave to S. John the Evangelist in the disguise of a poor man, sometimes with the Gospel of S. John in one hand. In England there are twenty-one Churches dedicated in this name, but one at Cambridge is the only one we can identify as named in honour of the Confessor, some of the others are most probably in honour of S. Edward the King.

October 17. *S. Etheldreda,* (or Audry,) Queen and Virgin, A.D. 670. A princess of distinguished piety, and one of the most celebrated of English virgin saints, daughter of Anna, king of the East Angles; she early made a vow of virginity, which was respected by both her husbands, the second of whom was Egfrid, king of Northumbria, and who after some reluctance consented to her taking the veil, but afterwards repenting of his permission he advanced towards Coldingham priory, where she had retired, and to escape him she fled southward to the Isle of Ely, where she founded the conventual Church of Ely, with the adjoining convent, and of this monastery she was constituted Abbess: during her flight the legend says

she lay down to rest and planted her staff in the earth at her head, when she awoke she found it had grown into a shady tree and had screened her while asleep from the rays of the sun. Traces of this legend are frequently met with in painted glass, especially in Churches in East Anglia. She is represented sleeping, with a young tree blossoming over her head. Sometimes in the dress of an abbess with a crosier, and crowned, and the insignia of royalty in the back ground. Six Churches, all in different counties, are still named after her, one in Cambridgeshire, Histon, is destroyed, and Ely Cathedral is dedicated to her conjointly with S. Peter.

S. ETHELDREDA, from Porter's Lives of the Saints.

OCTOBER 18. *S. Luke*, Evangelist, A.D. 63. Of the personal history of S. Luke we know but little, he was not one of the Apostles, and was probably not converted till after the Ascension. He was the companion and beloved friend of S. Paul, after whose death he

Emblem of S Luke

preached the Gospel in Greece and Egypt. He is said to have professed the art of physic, to have had a taste and genius for painting, and to have left behind him pictures of our Saviour, and the Virgin Mary: some very curious anecdotes are found in the writings of Metaphrastes and other Greeks in support of this opinion, and there are many ancient pictures of the Blessed Virgin still extant which are ascribed to the pencil of S. Luke, one in particular which was placed by Pope Paul V. in the Burghesian Chapel in S. Mary Major. Another picture of her was sent to the Empress Pulcheria, who placed it in the Church of Our Lady, at Constantinople. And an inscription was found under an old picture of the Virgin in the vault of the Church of S. Mary, *in via Latina*, which runs thus, *Una de VII. à Luca depictus.* He is considered the patron of the fine arts, and is supposed to have written his Gospel much later than S. Matthew and S. Mark wrote theirs. It does not seem to be absolutely determined whether S. Luke died a martyr, though it is generally believed that he was hung upon an olive-tree. He lived to the age of 84. In the cut of the Golden Legend, S. Luke is sitting before a reading-desk, beneath which appears an ox's head, "because he devised about the presthode of

S. Luke

Jesus Christ," the ox or calf being the sign of a victim and a priest. In Callot's Images he is represented painting the Virgin and Child, who are appearing to him in the clouds: behind him is an ox. The ox is the Evangelical symbol by which S. Luke is represented in painted glass, on monumental brasses, &c.; it is generally winged. Seventeen Churches in England are named in his honour, and one in the names of S. Luke and All Saints.

October 25. *S. Crispin*, Martyr, A.D. 308. Crispinus and Crispianus were brothers, and were born at Rome, whence they travelled to Soissons, in France, about the year 304, to propagate the Christian religion. Being desirous of rendering themselves independent, they gained a subsistence by shoemaking, and made shoes for the poor at a very low price, and according to the legend angels supplied them with leather. It having been discovered that they were Christians, the governor of the town under Maximian Herculeus ordered them to be beheaded, about the year 308. There is a tradition current in Romney Marsh, that the relics of these holy martyrs were cast into the sea and washed ashore upon that part of the Kentish coast. The shoemakers have chosen them for their tutelar saints. In the Golden Legend, in Callot's Images, and in Le Clerc, they are represented as two men at work in a shoemaker's shop. In the Clog almanacks the emblem is a pair of shoes.

OCTOBER 28. *SS. Simon and Jude*, Apostles: S. Simon is called the Canaanite, either because he was born in Cana of Galilee, or from the Hebrew word *Cana*, to be zealous; hence his name of Simon Zelotes, or the Zealot. S. Simon after enduring various troubles and afflictions, with great cheerfulness suffered martyrdom. There is a tradition that he came to England and was crucified there by the infidels, though the more generally received account, as illustrated by his peculiar emblem, is that he was sawn asunder. S. Jude is called both by the name of Thaddæus and Lebbæus, he was of our Lord's kindred, vide Matt. xiii. 55. After great success in his apostolic ministry, he was at last put to death for a free and open reproof of the superstitious rites of the Magi; both are also said to have suffered martyrdom together in Persia. In the Runic Calendar, SS. Simon and Jude's day was marked by a ship, on account of their having been fishermen[u]. In Callot's Images, and in Le Clerc, their supposed martyrdom is represented, one being sawn asunder, the other stabbed while kneeling in prayer. S. Simon has almost invariably a long saw in one hand, but sometimes he has one or two fish. S. Jude has a club, or a boat or ship

SS Simon and Jude.

[u] Wormii Fasti Danici, lib. ii. c. 9.

in allusion to his calling, sometimes a carpenter's square, or a cross, this latter often inverted. These saints have never been extensively honoured in England, there being only two *old* Churches dedicated in their joint names. There are several instances in *modern* Churches of their names being honoured separately, as in Liverpool, Manchester, Bethnal Green, West Derby, &c., but this is quite against the medieval custom.

November.

NOVEMBER 1. *All Saints' Day.* The institution of this festival originated in the dedication of the Pantheon in Rome to the honour of all Martyrs, about A.D. 610, and our Reformers having laid aside the celebration of a great many Martyrs' days, "[x] because we cannot particularly commemorate every one of those saints in whom God's graces have been eminent, for that would be too heavy a burden, and because in these particular Feasts which we do celebrate, we may justly be thought to have omitted some of our duty through infirmity or negligence, therefore Holy Church appoints this day in commemoration of the saints in

[x] Sparrow's Rationale.

general," and returns her thanks to God for them all. Next to S. Mary the Virgin this is the most frequent dedication of our Churches, every county in England having several, except Cornwall, where it does not occur at all. There are eleven hundred and forty-eight Churches named in honour of All Saints, twenty-four in honour of S. Mary and All Saints, and eleven to various special saints in conjunction with All Saints.

NOVEMBER 6. *S. Leonard, Confessor*, A.D. 559.

He was a nobleman of high rank in the court of Clovis I. the first christian king of France. He was converted and then instructed in divinity by Remigius, Bishop of Rheims, and died about 559, after having for some time led the life of a hermit in the forest four leagues from Limoges, where he founded a religious community over which he presided. He was particularly distinguished by his fervour and zeal in favour of prisoners and captives, and by his influence with King Clovis he procured the liberty of a great many. He constantly visited them in prison and made their reformation and amendment and

S LEONARD.
from stained glass, Sandringham Church, Norfolk.

the alleviation of their sufferings the great object of his life. He is represented in the dress of a deacon, as he would not receive any higher dignity, and generally has chains or fetters in his hands; sometimes a prisoner is chained near him, and occasionally he has a crosier in his hand in reference to the house of religious which he founded. In Le Clerc he is seen entering a prisoner's cell, and in Callot's Images he is reading in a forest. In England he was regarded with much honour, about a hundred and fifty Churches still retain their dedications in his name, one to SS. Leonard and John, and one to SS. Mary and Leonard.

℟ NOVEMBER 11. *S. Martin*, Bishop, A.D. 397. Was born in Hungary in 316, and was remarkable from his infancy for great meekness. His youth was spent in the army, and while stationed at Amiens in 332, it is recorded of him that he met just outside the gate of the city in mid-winter a poor man without clothes; he immediately took his sword and dividing his military cloak into

S MARTIN,
from painted glass, Christ Church Cathedral, Oxford

halves gave one half to the poor man. At night Christ appeared to him in a dream wrapped in the half mantle which he had given to the beggar, and said to his attendant angels, "My servant Martin, though unbaptized, hath given me this." Directly after this vision S. Martin was baptized, and shortly afterwards quitted the military service, and led for many years a solitary life, until the fame of his miracles caused him to be elected fourth Bishop of Tours about 371, in which office he displayed the most exemplary zeal and activity. He died, beloved and esteemed, at the age of 84, more renowned for miracles than any saints after the apostolic age. S. Martin has always been extensively honoured throughout Christendom, in France and England especially. Here we have the large number of a hundred and sixty Churches named after him alone, one in the joint names of SS. Martin and John, and two each in the names of SS. Martin and Gregory, and SS. Martin and Giles. He is represented as a Roman soldier on horseback dividing his cloak with his sword for a half naked beggar who stands near him, and sometimes as a priest or bishop with a naked beggar at his feet. (Vide July 4.)

NOVEMBER 13. *S. Britius*, or *S. Brice*, Bishop, was successor to S. Martin, in the bishopric of Tours, and died A.D. 444. The only Church named after him in England is Brize-Norton in Oxfordshire, where he is termed S. Brize, evidently a corruption.

He is represented as a Bishop with a child in his arms, also with burning coals in his hands, which he carried unhurt to prove his innocence, (as in Le Clerc's almanack,) in allusion to his legend, for which see Wheatly.

NOVEMBER 15. *S. Machutus*, or *Malo*, Bishop, A.D. 564, otherwise called Maclovius, was born of noble British parents, and educated in the Christian Faith, giving early proof of his piety. Some troubles in his native country forced him to fly into France, where he preached the Gospel in Bretagne, and was elected Bishop of the city now called after him S. Malo; persecutions again forced him from his flock, but before his death he was recalled. He died on his way to Saintes to visit S. Leontius.

NOVEMBER 17. *S. Hugh*, Bishop of Lincoln, and rebuilder of that Cathedral, A.D. 1200. He was born in Burgundy, and spent his youth in the desert of Chartreuse, and earned such reputation for sanctity that he was summoned to England in 1181, to take charge of the first Carthusian house at Witham in Somerset, founded by Henry II., who afterwards made him Bishop of Lincoln, in 1186. He is related to have actually carried many of the stones and mortar to his workmen while building his Cathedral, in which he was afterwards buried, his body being carried to the Cathedral by two kings, John of England and William of Scotland, assisted by some of their nobles, three archbishops, fourteen bishops, and

more than one hundred abbots, and buried in a silver shrine.

Quethiock, in Cornwall, is the only Church dedicated in the name of S. Hugh, and that *may* be named in honour of some local saint, and not to S. Hugh of Lincoln.

NOVEMBER 20. *S. Edmund, King and Martyr*, A.D. 870. S. Edmund, King of the East Angles, having been attacked by the Danes and unable to resist them, heroically offered to surrender himself a prisoner, provided they would spare his subjects. The Danes, however, having seized him, used their utmost endeavours to induce Edmund to renounce his religion; but he refusing to comply, they first beat him with clubs, then scourged him with whips, afterwards bound him to a tree, and shot at him till he was completely covered with their arrows[y]; and,

S EDMUND,
from a painting on a rood-screen in Norfolk.

[y] Whereof a poet of latter time thus versifieth :—

"Tho' now no place was left for wounds,
Yet arrows did not fail;
These furious wretches still let fly,
Thicker than winter's hail."—LELAND.

finally, struck off his head, which, according to the legend, they threw into a wood close by, among the briars and bushes. When the Christians sought for it, they happened to lose themselves in the wood, and on calling to each other, the martyr's head replied, Here! here! by which means it was found; and when discovered, was being guarded by a wolf, against the voracity of other wolves. His body was buried in a town where Sigebert, one of his predecessors, had built a Church, and where afterwards, in honour of his name, a more spacious building was erected, which, together with the town, was named S. Edmundsbury, but now is called Bury S. Edmund's, and in allusion to this legend has for its arms three crowns, said to be those of East Anglia, transfixed with arrows, the crest being a wolf, with a king's head between its fore-paws. He is usually drawn as a king, with an arrow in his hand; sometimes tied to a tree, and pierced with arrows. He is readily to be distinguished, when thus represented, from S. Sebastian, who is naked, and has, if any thing, a helmet on his head, while S. Edmund is very rarely, if ever, seen naked, and is always crowned, and generally has more arrows than S. Sebastian. In Le Clerc's almanack his martyrdom is represented. S. Edmund having, perhaps, more direct claims to martyrdom than any other English sovereign, is a very favourite subject for carving and painting in the Churches of East Anglia,

especially on rood-screens. The honour in which he was held is well shewn by fifty-five Churches still retaining their dedication in his name, fifteen being in Norfolk and seven in Suffolk.

NOVEMBER 22. *S. Cecilia, Virgin and Martyr*, A.D. 230. A Roman lady of good family, and is regarded as the patroness of music, and the inventress of the organ. When very young she was forcibly compelled to marry Valerian, a young patrician, whom she immediately converted, together with his brother Tiburtius, and an officer named Maximus. They were all persecuted, and suffered martyrdom. Very little is known of her life, and even the acts of her martyrdom are veiled in deep obscurity; nor is the legend which so prominently connects her with the patronage of music clearly defined. She is

S. CECILIA,
from a print by Marcantonio.

generally represented playing on the organ or harp, or with organ-pipes in her hand. At Trasterrere she is represented as a recumbent statue, with the face downwards, and a deep wound on the back of her neck, evidently alluding to the legend which says that the executioner being unable to behead her, left her half dead to linger three days. She is sometimes represented as being boiled in a cauldron, and occasionally carries a sword in one hand, and an instrument of music in the other. The Churches named in her honour in England are Adstock, in Bucks., and West Bilney, in Norfolk.

NOVEMBER 23. *S. Clement I.*, third Bishop of Rome, A.D. 100. He is generally believed to have been a Jew by birth, and was certainly the companion and fellow-labourer of S. Paul, being mentioned by him in his Epistle to the Philippians[z], where he styles him his fellow-worker, and ranks him with those whose names are written in the

S. CLEMENT,
from the Lubeck Passionale.

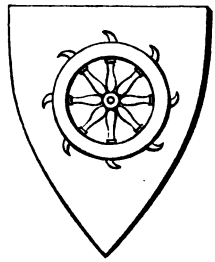
[z] Ch. iii. 8.

book of life. He was ordained Bishop by S. Peter, and afterwards succeeded to the see of Rome in the year 91, being thus third Bishop from S. Peter. He reigned nine years, and was the author of one certainly, and probably two, very excellent epistles, the first of which was so much esteemed by the primitive Christians, that for some time it was read in the Churches. He was condemned for the sake of his religion to hew stones in the mines. Eusebius says he died in the third year of Trajan, about A. D. 100, others style him a martyr. His legend relates that he was cast into the sea with an anchor about his neck, and that on the first anniversary of his death the sea retired from the place where he suffered, though three miles from the shore, and discovered a superb temple of the finest marble, which contained the body of the saint. The sea withdrew in this way for several years for seven days in succession. In allusion to this circumstance the device of an anchor may be seen in various parts of the Church of S. Clement Danes, London, and on the boundary marks of the parish. Plot, in his History of Staffordshire, p. 430, describing a Clog almanack, says, a pot marked against the 23rd of November, for the feast of S. Clement, from the ancient custom of going about on that night to beg drink to make merry with. He is sometimes, though not often, represented as a Pope, with the tiara and cross. He generally has an anchor either beside

him, in his hand, or suspended from his neck. His martyrdom is represented in Le Clerc's almanack, but as we have no well-authenticated account of the manner of the death of S. Clement, the anchor is by some supposed to be allegorical of his being commissioned by S. Peter to guide and control the ship of the Church, or of his constancy and faith. He is sometimes represented with a fountain near him, which sprang up in answer to his prayers in a desert place among the mines, where he and his fellow-labourers were suffering much from thirst. We have forty-seven Churches in England named after him alone, and one in conjunction with S. Mary.

November 25. *S. Catherine, Virgin and Martyr*, A.D. 307. The legend of S. Catherine, though by no means so old as many of the virgin saints, was probably the most popular in medieval times; as the Minerva of Christianity, and the patroness of learning and theology, of colleges and education, and, on account of her royal birth, of ladies of rank, she was almost universally honoured in the Eastern Church; in England her name is retained in the reformed calendar, and fifty-one Churches are dedicated in her honour. The well-known Catherine wheel, the emblem of her martyrdom, still lingers amongst us as a public sign, and is still frequent in English armorial bearings, while devotional representations of S. Catherine with her wheel are probably more often met with in our Churches than those of any

other saint. She was the daughter of Costis, king of Egypt, living at Alexandria, and was celebrated for her acquirements in learning and philosophy even from her infancy. Being converted to the Christian faith at an early age, she resolved to give herself up to God, and, refusing all offers of marriage, lived in contemplation of the day when she would be united to her heavenly Spouse. After the death of her father and mother, the tyrant Maximian went to Alexandria, and commenced persecuting all the Christians who would not sacrifice to the gods. S. Catherine stood up in their defence, and by her arguments and eloquence quite silenced all her opponents. Maximian then assembled together a band of the most learned philosophers of the kingdom to confute the saint; but she not only utterly vanquished them in argument, but converted them likewise to the Christian faith; and they were immediately burnt to death by the order of the tyrant, who, struck with the beauty of S. Catherine, reserved her for his own purposes, but she vigorously refusing his offers, he became so enraged that he ordered her to be tortured between four wheels armed with short spikes and swords, which, revolving different ways, were to lacerate her body to



Catherine Wheel, as represented in Heraldry.

pieces. As they were preparing to bind her between these wheels, fire and lightning came down from heaven and burnt and shattered them, killing her executioners and many hundreds besides, with the fragments that flew about. Maximian then commanded that she should be taken beyond the walls of the city, and, after being scourged, she was beheaded; and angels carried her body over the Red Sea, to Mount Sinai, where, upon its summit, it found a final resting place.

S. Catherine is well known by her universal accompaniment, the wheel. She is always crowned, indicating her royal descent, as well as her martyrdom. In one hand she bears the sword, with which she was beheaded, in the other generally a book, an emblem of her learning, and sometimes a palm-branch. She frequently tramples upon the Emperor Maximian, emblematical of her spiritual triumph over him, and near her is the wheel, armed with sharp instruments and spikes; sometimes she stands between two wheels, and in some representations the wheel is

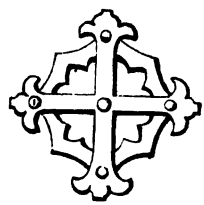
S. CATHERINE.
from stained glass, West Wickham Church, Kent

broken and shattered. Occasionally she holds a small wheel in her hand, and rarely she has one suspended from her neck, or embroidered on her dress, which is generally very sumptuous.

NOVEMBER 30. *S. Andrew*, A.D. 70, was the son of James a fisherman at Bethsaida, and was a younger brother of S. Peter. After the Ascension his name is not once mentioned in the New Testament, but he is generally thought to have preached the Gospel in Scythia, and to have suffered martyrdom in Achaia. Tradition also makes him to have been the first to plant Christianity in Scotland, but there is no historical record of this; and his being the patron saint of that country, has given rise to more than one legendary reason. He was condemned to be crucified on a cross of the form of an X, and that his death might be more lingering he was fastened with cords. Wheatly says that as S. Andrew "was the first that found the Messiah (John i. 38.), and the first that brought others to Him (v. 42.), so the Church, for his greater honour, commemorates him first in her anniversary course of holy days, and places his festival at the beginning of Advent, as the most proper to bring the news of our Saviour's coming." This, however, does not always apply; for as Advent Sunday is

S. Andrew

always the *nearest* Sunday to the feast of S. Andrew, whether before or *after*, it may and does often occur as the last festival in the Christian year. S. Andrew appears to have been one of the most popular saints in this country, nearly six hundred Churches still retaining their dedication in his sole honour, and one each in honour of All Saints and S. Andrew, SS. Andrew and Eustachius, and SS. Andrew and Mary. Every county in England, except Westmoreland, has several. He is represented with his peculiar cross [*crux decussata*] beside him, or in his hand; and tied to his cross in Callot, and in Le Clerc; sometimes the cross is in the form of a Y. He is always drawn as an old man, with a long flowing beard, and sometimes may be recognised by his family likeness to his brother S. Peter.



December.

December 6, *S. Nicholas*, Bp. of Myra, A.D. 326, was born at Patera in Lycia, and early distinguished himself by his exercises of devotion, charity, and perfect obedience. After living in seclusion as abbot of a monastery several years, he was chosen Bishop of Myra, in which high calling he became noted for his humility and zeal, and active benevolence. He became one of the most popular saints of Christendom; is invoked as the protector of sailors, and as the patron saint of school-boys; and had, at some schools, as, for example, Eton, a feast

S NICHOLAS,
from a MS. in the Bodleian Library.

twice a year. Mr. Warton says that the custom of going *ad montem* at Eton originated in an imitation of some of the ceremonies and processions usual on this day. Many wonderful legends and miracles are related of him; we give those by which he is best known. He early succeeded to large riches, and gave nearly all away in charity; and in the city where he lived dwelt a nobleman, who had three daughters, and who became so reduced in circumstances, that the only means he had of keeping his daughters from starvation was by giving them up to a sinful course of life. Nicholas, hearing of this, went to the poor man's house secretly three nights in succession, and each time threw in at the window a purse of gold, and thus saved them from infamy. During a dreadful famine in his country, Nicholas went about from town to town visiting and consoling his flock, and upon one occasion he took up his abode with a man who was accustomed, during the scarcity, to steal little children, and serve up their salted remains to his guests. He set this dish before S. Nicholas, who at once perceived the fraud, and charging his host with it, went to the tub where their mutilated remains were kept in brine, and by making the sign of the cross over it, restored them to life. It is in accordance with these two legends that he is generally represented. He is in full episcopal costume, and has either three purses or three balls of gold in his hands, at his feet, or carried on a book;

or he is standing before a tub, with his hand raised over it, in which are three naked children rising up with clasped hands. His connection with sailors seems to have arisen from his having calmed the sea in a storm, when on a voyage to the Holy Land; and in this character he sometimes has an anchor, and a ship in the back-ground. From the maritime position of England he has always been very popular here, especially in sea-port towns. Three hundred and seventy-two Churches are named in his sole honour, seven in the joint names of SS. Mary and Nicholas, and one in the names of SS. Nicholas and Swithun.

♡ December 8. *Conception of the Virgin Mary.* This feast was instituted by Anselm, Abp. of Canterbury, c. 1070, upon occasion of William the Conqueror's fleet being in a storm, and afterwards coming safe to shore, but the council of Oxford, held in the year 1222, left the observance of it optional. In Callot's Images, on this day the Virgin is represented trampling on the head of the serpent or dragon, in allusion to Genesis iii. 15; and this is the usual figurative manner of representing "the Conception" in art. In Le Clerc she is kneeling in prayer, and a bright star is appearing to her.

December 13. *S. Lucy,* Virgin and Martyr, A.D. 305. Was born at Syracuse; she refused to marry a young nobleman who paid his addresses to her, because she determined to devote herself to re-

ligion; and when he complained that her beautiful eyes haunted him day and night, she cut them out and sent them to him, and begged that he would then allow her to be at peace; and God, to reward this sacrifice, restored her eyes afterwards more beautiful than before. She gave her whole fortune to the poor; which so enraged her lover that he accused her before Paschasius, the heathen judge, of professing Christianity, and after much cruel treatment she was martyred. Her acts and martyrdom are somewhat uncertain, but the chief suffering by which she is distinguished, is having been pierced through the neck with a sword; to this the legend adds, that she did not expire until the Sacrament had been administered to her, her life having been prolonged miraculously. She is generally represented carrying a book, or dish, or shell, on which are two eyes; sometimes it is a scull that she carries with eyes in it; she has also a wound in the throat, or a sword piercing through her neck, either with or without the eyes; sometimes she carries a lamp, in allusion to her name; more rarely she is represented in a cauldron over a fire; and still

S LUCY,
from a painting in the Spanish Gallery in the Louvre.

more rarely two oxen are seen trying to draw her out of a house. She occasionally has a short dagger in her hand with which she cut out her eyes, and, like all martyrs, frequently has a palm-branch in one hand. Besides these varied emblems, the devil is often represented near, or behind her, in addition to the above accompaniments. In Callot's Images she is kneeling in prayer. In Le Clerc she is being dragged before a tribunal. Dumbleby, Lincolnshire, and Great Upton, Shropshire, are the only Churches in England named in her honour.

DECEMBER 16. *O Sapientia.* This is the beginning of an anthem in the Latin service, to the honour of Christ's Advent, which used to be sung in the Church from this day until Christmas Eve.

DECEMBER 21. *S. Thomas the Apostle.* S. Thomas, surnamed Didymus, or The Twin, appears to have been a Jew, and probably a Galilean; he is said to have travelled and promulgated Christianity among the Parthians, Medes, and Persians, to have been the Apostle of the Indies, and martyred at Melapore, on the coast of Coromandel, at the instigation of the Brahmins, by the people, who threw stones and darts at him, and ended his life by running him through the body with a lance. Wheatly says that the Church recommends S. Thomas to our meditation

S. Thomas.

at this season as a fit preparative to our Lord's Nativity; for, although he first doubted the Resurrection, he afterwards had the greatest evidence of its truth; and "unless, with S. Thomas, we believe that the same Jesus, Whose birth we immediately afterwards commemorate, is the very same Christ, *our Lord and our God*, neither His Birth, Death, nor Resurrection, will avail us any thing." He is represented with a spear, or with an arrow, or a long staff, as in Callot's Images. Forty-five Churches in England are named in his honour.

The Nativity.

DEC. 25. *Christmas Day.* The festival of Christmas is the greatest of all the feasts of the year, being the celebration of the birth of Jesus Christ, and has consequently ever been kept with great solemnity, festivity, and rejoicing.

DECEMBER 26. *S. Stephen*, the Proto-martyr, A.D. 33. He was one of the seven deacons appointed by the Apostles to manage the public fund established for the relief of the poor, and to attend to minor ecclesiastical occupations. He is called the Proto-Martyr, or the

The Martyrdom of S. Stephen

first witness of the New Testament, and was stoned to death in the year 33. His relics are said to have been discovered through the agency of a dream, four hundred years after his death, and were then translated from Jerusalem to Rome, and deposited in the same tomb with those of S. Laurence. He belongs to the highest class of martyrs, having suffered death both in will and deed; and is represented with a stone in his hand, and a book, or with stones in his lap. Forty Churches in England are dedicated in his name. Walsingham, Durham, in the names of SS. Mary and Stephen.

S STEPHEN.
from painted glass. Nettlestead Church Kent.

DECEMBER 27. *S. John the Apostle and Evangelist*, and the beloved disciple, was a Galilean, son of Zebedee and Salome, and brother to S. James the Great. He was banished to the island of Patmos, where he wrote his Revelations, and at the death of Domitian he returned to Ephesus, where he ended his days. His Gospel was written here many years after the other three, and seems designed to fill up what they had omitted relative to our Lord's Godhead. The last chapter was added after he had completed it, to controvert the opinion then very current in the

Church, "that that disciple should not die," but should tarry the coming of our Lord. He outlived all the Apostles, and was the only one who did not attain the crown of martyrdom in deed as well as in will. He is said to have been a hundred years old at the time of his death, which the legend says was revealed to him, and that he went out of the city [Ephesus] with some Priests, and laying himself down in a grave, commanded them to close it up after his death. As an Apostle he is represented with a chalice, with a dragon or serpent issuing out of it, (alluding to the legend of his driving the devil in that form out of a cup of poison, see May 6. In the engraving we give his mantle is powdered all over with chalices, and

S. JOHN THE EVANGELIST,
from the Benedictional of S. Ethelwold.

he bears the palm-branch, a very unusual attribute of S. John. When represented as an Evangelist he is writing in a book, with an eagle near him. On monumental brasses, painted glass, &c., the eagle alone often symbolizes S. John, because "as the eagle flies highest and looks at the sun, so this holy Apostle gazed especially at the great glory of our blessed Lord's Divinity." When represented with the other eleven Apostles, he is in general readily distinguished by his youthful and rather feminine countenance and his long flowing hair, and he seldom has a beard. Very rarely he is represented in accordance with the legend above mentioned, stepping down from an altar into a grave. About two hundred and forty Churches in England are named in his honour; Essex seems to be the only county in which he is not commemorated.

S. JOHN the EVANGELIST, from New College Chapel.

DECEMBER 28. *Innocents' Day*, or Childermas Day, commemorating the slaughter of the Jewish children by Herod. Wheatly observes of these three festivals following each other, "That as there are three kinds of martyrdom, the first both in will and deed, which is the highest; the second in will but not in deed; the third in deed but not in will; so the Church commemorates these martyrs in the same

order: S. Stephen first, who suffered death both in will and deed; S. John the Evangelist next, who suffered martyrdom in will but not in deed, [see May 6;] the holy Innocents last, who suffered in deed but not in will." Though the holy Innocents were not sensible upon what account they suffered, yet it is certain that they suffered for the sake of Christ, since it was upon account of His birth that their lives were taken away. The Churches of Lamarsh, Essex; Adisham, Kent; Foulsham, Norfolk; and Great Barton, Suffolk; are dedicated in honour of this festival. In the usual representations Herod is seated on a throne, two or three persons are standing by, one of whom holds an infant which he is piercing with a sword.

DECEMBER 31. *S. Silvester*, Bishop of Rome, A.D. 335. He was a native of Rome, and was carefully instructed in the Christian faith by his mother Justina. He succeeded Miltiades in the Papacy, 314, and is accounted the author of several rites and ceremonies of the Roman Church: as of asylums, unctions, palls, corporals, mitres, &c. During the time of his filling the Papal chair, the great Synod of Arles and the Œcumenical Council of Nice were held; he did not appear at either of them in person, but was represented by deputies. In Callot's Images he is represented standing at a font with the papal crown on, baptizing or anointing a person kneeling over it. In Le Clerc he is kneeling, and an Angel appearing

to him bearing a cross. He is generally represented with an ox lying near him, as he is traditionally said to have converted S. Helen, and Constantine the Great, by restoring a dead ox to life, which had been killed by the power of a magician, who was unable to resuscitate it. Many other wonderful legends are also told of him. The Church of Chevelstone, Devon, is the only one named in his honour in England.

NOTE, p. 62.

It is stated here that S. Ambrose is said to have been the author of the "Te Deum," but it is perhaps as well to remark, that there is scarcely any thing but traditional authority for this, most ritualists agreeing that it is of much later date than the time of S. Ambrose; nor, supposing he did compose it, is it certain that it was first used at the baptism of S. Augustine.

The Moveable Festivals.

ADVENT SUNDAY is always the nearest Sunday to the feast of S. Andrew, (Nov. 30,) whether before or after. The term Advent denotes the coming of our Saviour. In ecclesiastical language it is the denomination of the four weeks preceding the celebration of His birth.

SUNDAYS.—SEPTUAGESIMA, SEXAGESIMA, QUINQUAGESIMA,—preparatives to Lent. Many reasons are given for these names, but in my apprehension the best is a *consequentia numerandi*, because the first Sunday in Lent is called *Quadragesima*, containing about forty days from Easter; therefore the Sunday before that, being still farther from Easter, is called *Quinqua-*

gesima, five being the next number above four; and so the Sunday before that *Sexagesima*, and the Sunday before that *Septuagesima*. The observation of these days is at least as ancient as the time of Gregory the Great[a].

The EMBER-DAYS are so called from a Saxon word, Ymbren-Dagas, Ember-days, signifying a circuit, or course, which is applied to these fasts because they occur in certain courses once a quarter. In the Latin they are called *Jejunia quatuor temporum*, "the fasts of the four seasons," because they were kept in the four parts of the year, spring, summer, autumn, and winter. The word *week* is applied to the "Jejunia," or three fasting days, though they do not make up a whole week.

SHROVE TUESDAY is so called because it was the time when sinners were *shriven* or purified from their sins by a general confession and absolution before the penitential season of Lent. Before the Reformation this practice was compulsory, and the abuses which this led to were among the causes of the Reform; it was then left optional, and has since fallen into disuse. The modern

[a] Sparrow, p. 111.

practice on the continent is for the penitents to confess to the priest seated in a sort of watch-box, called a confessional, which has a wooden partition with a lattice in it, but the ancient practice in this country was to confess to the priest seated in the open church.

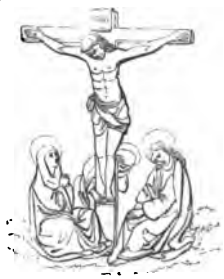
Ash Wednesday is so called from the ancient practice of strewing ashes on the head in the Penitential Office of the day, and was formerly called *dies cinerum*. These ashes were made of the branches of brushwood or palms, consecrated the year before; the ashes were cleansed, dried, and sifted, fit for the purpose. After the Priest had given absolution to the people, he blessed the ashes, sprinkled them with holy water, and perfumed them thrice with incense, and the people coming to him and kneeling, he put ashes on their heads in the form of a cross, with other ceremonies.

Palm Sunday is the Sunday next before Easter, and is sometimes called *Passion* Sunday. It is denominated Palm Sunday from the custom of carrying branches or sprigs of palm-trees, in imitation of those strewed before Christ when He made His triumphal entrance into Jerusalem.

Maundy Thursday, the day before Good Friday: on this day Christ washed His disciples' feet and gave

them a commandment to do likewise; hence it is called *dies mandati*, Mandate or Maundy Thursday. In the medieval Church the penitents that were put out of the Church on Ash Wednesday were on this day received back again, because there was a holy Communion in remembrance of our Lord's institution of it on this day, upon which this Sacrament was instituted for the remission of sins[b].

Good Friday. The Church on this day commemorates the sufferings of our Lord on the Cross. The emblems[c] of the Crucifixion or instruments of the Passion are continually used as ornaments in our old Churches, particularly in the Chancel, but by no means exclusively.



The Crucifixion.

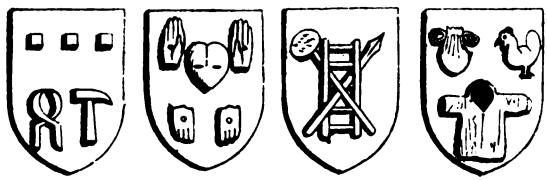
These are the two swords, the ear of Malchus, S. Peter's sword, represented as a small falchion; the pillar to which our Saviour was bound, the scourge, the crown of thorns, the three dice, the five wounds of

[b] Sparrow, p. 125.

[c] The following are the emblems of the Crucifixion represented on the Altar at "the Mass of S. Gregory;" see p. 52:—

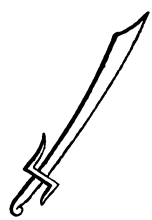
The Cross.
The Three Nails.
The Spear.
The Sponge.
The Pillar and Cord.
The Two Scourges.
The Three Dice.
The Thirty Pieces of Silver.
The Hammer and Pincers.
The Ladder.
The Sword.
The Lantern.
The Three Boxes of Spices for embalming.

Christ, the hammer, nails, and pincers, the ladder, the spear, generally crossed by the sponge on the reed, the seamless garment, the purse, the cock, and the lantern. Not so common are the pitcher from which our Saviour poured the water when He washed

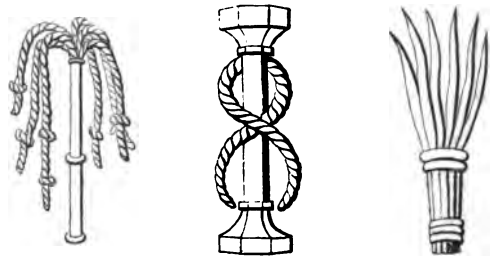


From Poppies in the Chancel of Cumner Church, Berks.

Crown of Thorns and Nails, stained glass.

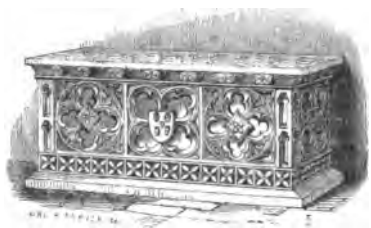


S. Peter's Sword, from a MS. in the Bodleian Library.



Scourges, from Abbot Ramridg's Chantry, S Alban's Abbey

The Christian Church. The Synagogue.
From painted glass in Bourges Cathedral.



Holy Sepulchre tomb, from Porlock Church, Somersetshire.

His disciples' feet; the towel, often represented hanging on a ring, with which He wiped them, and the fire at which S. Peter warmed himself. The five wounds are sometimes represented by the hands and feet with a heart in the middle, each pierced with a wound, sometimes by a heart only pierced with five wounds. The examples here given on shields are taken from the poppies in the Chancel of Cumner Church, Berks, the others are from S. Alban's, &c., and on a sort of high tomb, on the north side of the Chancel, in Porlock Church, Somersetshire; they occur also on a similar structure in the Chancel of Stanton Harcourt Church, Oxfordshire, and on bench-ends in the nave of Braunton Church, Devon; they are in fact of constant occurrence in every part of a Church, where the original decorations have been preserved.

In some ancient representations of the Crucifixion, as in the painted glass of Bourges Cathedral, in place of the usual figures of S. Mary and S. John, on either side of the cross, allegorical figures are used, representing the Jewish and Christian Churches, the first in a stooping position, with her crown fallen, her eyes bandaged, and her staff broken, in allusion to the text in the Lamentations of Jeremiah v. 16, 17; the second erect, rejoicing, with her crown on her head, a church in one hand, and a cross in the other, or catching in a chalice the blood which flows from the side of the Saviour. This was a favourite symbol of the early Christian poets.

Formerly an erection, either of wood or stone, was prepared near the Altar expressly for the Easter ceremonies, called the Holy Sepulchre, and many of the stone ones remain in our Churches. The most celebrated, and probably the finest remaining, is at Heckington, in Lincolnshire; this is richly ornamented with sculpture, having figures of the Roman soldiers watching or sleeping round the tomb. More commonly the Easter sepulchre is merely a sepulchral recess in the wall, on the north side of the Chancel, near the Altar; it often has an actual tomb in it, which was no objection to its being used also for the Easter ceremonies; their being used for this holy service was probably a reason why the north side of the Chancel was so frequently chosen for sepulchral monuments. Persons were employed to watch the Sepulchre or Paschal light, for which charges are always found in parish accounts previous to the Reformation. A curious account of the ceremonies anciently observed at Easter will be found in Davies' Antient Rites of Durham.

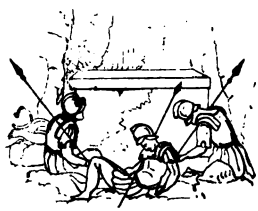
The Tenebræ, a service signifying darkness, is performed in Roman Catholic Churches on Good Friday, to denote the circumstances and darkness at the Crucifixion. This is partly symbolized by a triangular candlestick, with fourteen yellow wax candles, and one white one, seven of these yellow candles being on each side, and the white one at the top. The fourteen yellow candles represent

THE RESURRECTION.

from Sculpture in the Chapel on Wakefield Bridge, Yorkshire.

the eleven Apostles, the Virgin Mary, her sister Mary the wife of Cleophas, and Mary Magdalene, who were with her at the Crucifixion; the white candle at the top is to represent Christ.

EASTER-EVE. The making and watching of the sepulchre was a practice founded upon an ancient tradition, that the second coming of Christ would be on Easter-eve. Its ceremonies varied in different places, but the watching of the sepulchre, during the whole day and two nights between Good-Friday and Easter-day, was invariable. The small low window which is frequently found on the south side of the Chancel under another window, is supposed by some to have been for the purpose of watching the light in the sepulchre, but this theory is not applicable to a large number of instances in which these windows occur[d].



Watching the Sepulchre.

EASTER-DAY. This is the highest of all feasts, says Epiphanius. This day Jesus Christ opened to us the door of life, being the first-fruits of those that rose from the dead, whose resurrection was our life, for He rose again for our justification[e]. The word Easter is probably derived from the Saxon "Oster,"

[d] See Archæological Journal, iv. 314.

[e] Sparrow's Rationale, p. 130.

which signifies "to rise[f]."—Easter-day is always the first Sunday after the full moon which happens upon or next after the 21st of March, and if the full moon happens upon a Sunday, Easter-day is the Sunday after.

The Resurrection.

Rogation Sunday is the fifth Sunday after Easter, so called from the Latin *rogare*, to beseech. The Gospel for this day is concerning Rogations, teaching us how to ask of God, so as we may obtain, and withal foretells Christ's approaching ascension. The service formerly appointed in the Rogation-days of procession, was Psalm ciii. and civ., with the Litany and suffrages, and homily of thanksgiving; the two Psalms were to be said at convenient places, in the common perambulation, the people thus giving thanks to God in the beholding God's benefits, the increase and abundance of His fruits upon the earth. At their return to the Church, they were to say the rest of the service mentioned[g]. The customary places for the processions to stop at were

Alphington, Devon.

[f] Wheatly, c. v. sect. 17.

[g] Sparrow, p. 148.

the crosses by the road side, and especially where four ways met; these processions are still continued in many parts of the country, and a halt is still made at the accustomed spot, though every vestige of the cross may have disappeared.

ASCENSION-DAY. This day was Christ's perfect triumph over the devil, leading "captivity captive." This day He opened the kingdom of heaven to all believers, as we say daily in the *Te Deum*. Those things, saith S. Augustine, Epist. 54, which are not written, but we keep them by tradition, if they be observed, all the world over, are to be understood to be commended to us, and commanded either by general councils, (whose authority in the Church is most safe,) or else by the Apostles; as, for example, that the Passion of our Lord, His Resurrection, and Ascension into heaven, and the coming of the Holy Ghost, should be observed by an anniversary solemnity. The feast of the Ascension is celebrated throughout Christendom forty days after Easter-day, which was the number of days passed by our blessed Saviour upon earth after His resurrection. We have but one Church in England now named in honour of this holy festival, that of West Lydford, Somersetshire.

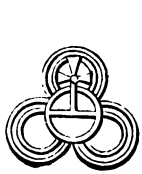
The Ascension

WHIT-SUNDAY, or the Feast of Pentecost. The great festival of Whitsuntide is celebrated seven weeks after Easter, to commemorate the Descent of the Holy Ghost on the Apostles after the Ascension of our Lord. It is also called Pentecost, because it is fifty days from Easter. In the middle ages a great wax candle was usually blessed on this day, to represent the light of faith shining forth to the world. Numerous other ceremonies were used on this and the two following days. The Whitsun-ales were derived from the Agapæ, or love-feasts of the early Christians. The Holy Ghost was represented in the likeness of a Dove descending from heaven; it was often introduced over an image of the Father seated in His glory, embracing the crucifix, the whole forming an emblem of the Blessed Trinity.

TRINITY SUNDAY. On this festival the Church commemorates the mystery of the Holy Trinity. Christ our Lord, before His ascension into heaven, commissioned His Apostles to go and preach to all nations the adorable mystery of the Blessed Trinity, and to baptize those who should believe in Him, "In the name of the Father, and of the Son, and of the Holy Ghost." The dedication of a Church in the name of the most holy and undivided Trinity, was very general in medieval times, there being about

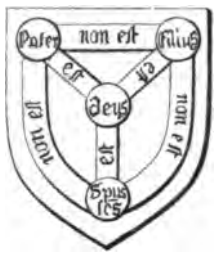
three hundred and ten so dedicated in England; but in later times it has become still more general, on an average one in every five of our modern Churches being so named. The third Person in the Blessed Trinity is very rarely honoured separately; we have but two instances in England: Marland, Devon; and the Chapel of the Holy Ghost, Basingstoke, Hants, unless S. Esprit, in Warwickshire, be thus intended. Under the name of S. Saviour's and Christ Church we have sixty-six dedications to the second Person, but of these great part are comparatively modern, from the constant use in our own day of the dedication of Christ Church, in cases of new district parish Churches. This is quite opposed to the medieval custom, when this dedication seems to have been applied almost exclusively to Cathedrals or Collegiate Churches. The term S. Saviour has its origin, like S. Sepulchre, from the French Le Saint Sauveur.

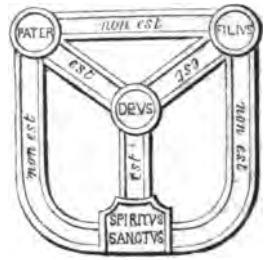
Representations of the mystical Three in One, as emblematical of the Holy Trinity, abounded from a very early age. We give three from the tombs of



the early Christians in the catacombs of Rome, and

two examples of the monogram very commonly met with on brasses, painted glass, &c., in medieval times.





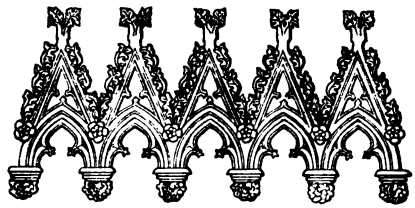
In later representations, the Three Persons of the Holy Trinity are more distinctly defined, the Holy Ghost being most generally represented between the Father and the Son, either as a dove only, with the nimbus, or as a human form, with a dove perched upon His arm or head. A number of curious engravings of these subjects may be referred to in Didron's Iconographie Chretienne, and a selection from them in a review of that work in the first volume of the Archæological Journal. Some are particularly deserving of notice, as two from a MS. of the thirteenth century in the Bibliotheque Royale of Paris, representing the Trinity creating man. Those of the fifteenth century, shew a great and almost irreverential decline in symbolic character, representing the Father as a pope, and far advanced in years, the Son as a vigorous man, and the Holy Spirit between them as the youngest of the three.

PART II.

BRIEF ACCOUNTS OF THE SAINTS WHO HAVE CHURCHES NAMED IN THEIR HONOUR, OR WHOSE IMAGES ARE MOST FREQUENTLY MET WITH, IN ENGLAND.

ABBREVIATIONS.

A. or *Ab.* Abbot or Abbess.
Abp. Archbishop.
B. Bishop.
C. Confessor.
D. Doctor of the Church.
Emp. Emperor or Empress.
H. Hermit.
K. King.
M. Martyr.
P. Pope.
Q. Queen.
V. Virgin.



PART II.

BRIEF ACCOUNTS OF THE SAINTS, WHOSE IMAGES ARE MOST FREQUENTLY MET WITH, OR WHO HAVE CHURCHES NAMED IN THEIR HONOUR, IN ENGLAND.

S. Acca, B., A.D. 740. Was the disciple and friend of S. Wilfred, whom he succeeded in the bishopric of Hexham; he was contemporary with the Venerable Bede, who assures us[a], "that he was a man most learned in the Scriptures, most pure in the confession of the Catholic faith, most skilful in the rules of ecclesiastical discipline, most strenuous and industrious in all good, and a doer of great things both before God and man." He held his bishopric twenty-four years, and departed A.D. 740. He was commemorated on Dec. 20th; and the Church of Aycliffe, Durham, is dedicated in his honour. There is a painting on wood of this saint in the Abbey

[a] Eccl. Hist., lib. v. c. 20.

Church of Hexham, Northumberland, of which he was the original founder.

S. Adeline. The Church of Little Sodbury, Gloucestershire, is dedicated in this name.

S. Adwell, B., A.D. 984. The Church of Alvingham, Lincolnshire, is dedicated in this name; which is a corruption of Adelwold, Athelwold, or Ethelwold, a great friend of S. Dunstan's, through whose influence he was made Abbot of Abingdon, and afterwards Bishop of Winchester. William of Malmsbury says, "he built so many and such great monasteries, as to make it appear hardly credible how the bishop of one see should be able to effect what the king of England himself could scarcely undertake[b]." In the Saxon Chronicle he is styled "the benevolent Bishop of Winchester, and the father of monks." The great abbeys of Ely, Thorney, and Peterborough, were erected by him; and his Benedictional, which is still in existence, in the possession of the duke of Devonshire, is one of the most interesting of the Saxon MSS. extant. It is described in vol. xxvi. of the Archæologia. He was commemorated in the old English calendar on August 1st.

S. Advent. The village and Church of Advent, Cornwall, are named after this saint[c].

S. Agatha. See Illustrations of the Calendar, February 5th, p. 45.

[b] Chronicle, book ii. chap. 8.

[c] See Cornish Saints, infra.

S. Agnes. For an account of this saint, see Calendar, January 21st, p. 38. The engraving here given was accidentally omitted in that place.

S. AGNES,
from painted glass

S. Aidan, B., A.D. 651, is called the Apostle of the North of England, being sent at the request of S. Oswald, from the monastery in the Isle of Hy, [or Iona,] for the instruction of the English in Christianity. He was the first Bishop of Lindisfarne, the mother Church of the see of Durham; and the Venerable Bede lays much stress upon his numerous Christian graces, and his devout and holy manner of life[d]. He departed August 31st, 651, and was commemorated in the old English calendar on that day. It is related by Bede, in *Vita Cuthberti*, that S. Cuthbert, being then a shepherd, saw S. Aidan's soul carried up to heaven by two Angels, which vision determined him to quit the world, and to enter upon a monastic life. Bamborough Church, in Northumberland, is named in his honour. He is sometimes represented with a stag crouching at his feet, which fled to him when pursued by hunters, and, at

[d] Eccl. Hist., lib. iii. c. 5.

his prayers, was made invisible; and in Le Clerc's almanack, as a Bishop preaching to, or addressing several persons around him.

S. Alban. See Calendar, June 17th, p. 8.

S. Albert, or *Aelbert, Abp.*, A.D. 780. One of the most learned men of his day. The successor of S. Egbert in the archbishopric of York, and the preceptor of the celebrated Alcuin, who terms him, "a pattern of goodness, justice, piety, and liberality; he fed his flock with the food of the divine word, guarded the lambs of Christ from the wolf, and bore back on his shoulders the sheep that had wandered in the wild." He was commemorated on November 25th. The Churches of Burnham Sutton, and Cringleford, Norfolk, are dedicated in his name. Alcuin died A.D. 804, at Tours; from which place he had advised Charlemagne to send students to England, to improve themselves at York, probably during Aelbert's incumbency of that see.

S. Aldate, B. A Bishop of the English Church, who was commemorated on June 14th, about 450. He is said to have caused the bodies of the Britons to be buried, after a great battle on Salisbury plain. Churches are named in his honour in the cities of Gloucester and Oxford.

S. Aldhelm or *Adhelm, B.*, A.D. 700. Was the first Bishop of Sherborne, in Dorsetshire, and most illustrious for his learning and sanctity[e]. He

[e] Bede, l. v. c. 18.

was the first of the English nation who for his godly and learned writings has been ranked among the Fathers of the Anglican Church. He was also abbot of Malmesbury, which Church he entirely rebuilt. William of Malmesbury, in his life of this saint, relates several miracles wrought by him both during his life and after his death. His psalter, vestment, and other memorials were preserved in his Abbey till the dissolution. He departed this life, May 25th, A.D. 709, upon which day he was commemorated in the old English calendar. The Churches of Broadway and Doulting, Somerset, and Bishopstowe, Wilts, are named in his honour, all of which were probably in his diocese.

S. Alkald, or *Alkilda*, was commemorated March 28th. The Church of Giggleswick, Yorkshire, is named in honour of this saint, and the Collegiate Church of Middleham in the same county in the joint names of SS. Mary and Alkald.

S. Alkmund, M., A.D. 800, was the son of Alred, king of Northumbria, and much venerated for his humble piety and meekness. He was martyred by order of Eardulph the usurper of his father's kingdom, March 19th, A.D. 800, upon which day he was commemorated in the old English calendar; his body was interred at Lilleshall in Shropshire, but many miracles having been wrought at his tomb, his relics were translated with great pomp to Derby, where a magnificent Church was named in his honour; in addition to this Church, which still bears

his name, Duffield and Darley Abbey in the same county; Atcham, a Church in Shrewsbury, and Whitchurch, Shropshire; and Blyborough, Lincolnshire, are dedicated in his honour. Wormbridge in Shropshire has the joint dedication of SS. Mary and Alkmund, and Aymestrey, Herefordshire, that of SS. John and Alkmund.

S. Allen, or *Alleyn*, *C.*, who was commemorated on Feb. 22nd, was illustrious throughout Cornwall for his sanctity; his remains repose at the village which bears his name, the Church also being named after him.

All Saints. See Calendar, Nov. 1st, p. 132.

All Souls, Nov. 2nd. This is a festival of the Roman Church founded on the doctrine of purgatory, and styled, The Commemoration of the Faithful Departed, when special prayer is made for the souls of those, who, having departed this life, are, according to the teaching of that Church, undergoing in an intermediate state, a purgation from sin by temporal punishment inflicted after death. We are unable to trace this festival further back than the 11th century, it was confirmed as a feast of the second rank at the Council of Oxford in 1222. The noble foundation of Archbishop Chichele in Oxford is named in honour of All Souls, as is also the Church of Aughton, Yorkshire, but it is singular that the only other Church we have been able to find with this dedication is a modern one in Langham Place, London.

S. Alphege. See Calendar, April 19th, p. 63.

S. Alwys. Is commemorated in the village and Church of Lansallos, Cornwall[f].

S. Ambrose. See Calendar, April 4th, p. 62.

S. Amphibalus, M., A.D. 303. One of the earliest British saints, and a priest at Caerleon in Monmouthshire, who, being pursued by the officers of Diocletian, took refuge in the house of S. Alban, then a heathen; while secreted there he converted S. Alban to Christianity, and his pursuers having ascertained where he was concealed, demanded him of S. Alban, who gave himself up in his stead, and declaring that he was a Christian was immediately martyred, and thus became the Proto-martyr of England. S. Amphibalus was taken three days after, at Redburn, near S. Alban's, June 25, 303, upon which day he was commemorated, and there followed his pupil in his glorious end. Of several Churches formerly dedicated in his honour, none now bear his name, but it is interesting to know that the first foundation of the noble Cathedral of Winchester was one of them, and that Redburn Church, Herts, was another; the latter originally possessed his relics, from whence they were translated with great solemnity to the Abbey of S. Alban, A.D. 1186. His martyrdom is mentioned as "too barbarous to relate," but the legend is, that he suffered in the same way as S. Erasmus, by

[f] See Cornish Saints.

having his bowels wound out of his body while alive.

S. Andrew. See Calendar, Nov. 30th, p. 145.

S. Anne. See Calendar, July 26th, p. 94.

S. Antholin. A Church is dedicated in this name in Watling-street, London.

S. Anthony of Egypt, Ab., A.D. 356. Called also "the great" and "the hermit," was an Egyptian by birth, being born at Coma near Heracleopolis, A.D. 251, the son of noble, opulent, and Christian parents; his life written by his friend the great S. Athanasius has come down to us. From an early age (A.D. 270) he practised great austerities and became the first hermit, A.D. 285, living in the woods in close retirement, and eating only roots and grain. Here it is said that the devil appeared to him in seven different shapes tempting him, and the wild boar particularly attached itself to him. The following lines occur under his legend painted on a screen in Carlisle Cathedral,

"Thy liveth he in wildernes xx^ti^ yere and more
"Without ony company but the wylde bowr."

He died Jan. 17th, A.D. 356, at the advanced age of 105, upon which day the Roman Church retains his name in her calendar. He is considered one of the especial patrons of monks and monastic institutions, and is therefore one of the most popular subjects of medieval painters and illuminators. He is generally represented with a crutch having a flat

top like T, clothed as a monk, with a crosier in his left hand, and a bell suspended from the top of his crutch in the other, and usually one or more wild boars at his feet, occasionally with bells round their necks. In some representations he has bells and a book in his left hand, with the Greek tau cross, or the bell and cross alternately on his dress or diapering the back ground, sometimes the devil is standing by his side, either in his own shape, or as a goat, or as a beautiful woman. In Le Clerc's saints he is represented as a hermit in a desert kneeling before a cross, with his flat-topped crutch in his left hand. In other representations he is in the same attitude, with a scourge or flagellum instead of the crutch, and a skull at the foot of the cross. The tau cross is still called in heraldry the cross of S. Anthony. In England there are five Churches named in his honour: the two villages of Anthony, in Cornwall, Altham in Kent, Cartmell Fell in Lancashire, and Newton Toney in Wilts.

S. ANTHONY, from an illuminated MS.

S. Arila, Arild, or *Arilda, V. M.,* suffered in defence of her purity at Kington near Thornbury,

Gloucestershire. The Church of Oldbury in that county is dedicated in her name, and her body was translated to the Abbey of Glouccster. She was commemorated Oct. 30th.

The Ascension. See Calendar, moveable feasts, p. 171.

The Assumption of the Blessed Virgin. This high festival of the Church of Rome is commemorated

The Assumption of the Virgin, from a MS. in the Bodleian Library.

August 15th, when, according to the tradition of that Church, the body of the Blessed Virgin is said to

THE ASSUMPTION OF THE VIRGIN,
from Sculpture in Sandford Church, Oxfordshire.

have been raised soon after her death, and assumed to glory by a singular privilege, before the general resurrection of the dead; it first began to be celebrated about the beginning of the fifth century. When represented in her assumption, she is generally drawn ascending through the air with the half moon or crescent, the eastern emblem of chastity, at her feet, and with stars in a circle round her head, her entire body being surrounded by the glory or aureole, and frequently with attendant angels. As this is one of the principal festivals of the Roman Church, there is no doubt that in former days many Churches in England were named in its honour, and it seems to have been a very usual dedication of chantries both of our Cathedrals and smaller parish Churches, but either their dedications have been changed, or, what is more probable, have been merged into the more general one of the Blessed Virgin, for we have only found three Churches so dedicated; Gressinghall in Norfolk, Shareshill in Staffordshire, and Etchingham, Sussex[s].

S. Aubyn, B., A.D. 549, was born of an ancient and noble English family established in Bretagne. He very early gave evidence of fervent piety, and retired to the monastery of Cincillac, near Angers, from whence he was called, by the united voice of

[s] Etchingham is always stated as being dedicated in honour of SS. Mary and Nicholas, but the Archæological Journal (vol. vii. p. 267.) gives an inscription from a brass there, proving the dedication to be

"in honore dei et assu'pc'o'is Beate Marie et s'c'i Nich'i."

the clergy and people, to the bishopric of Angers, over which he presided with great piety, humility, and wisdom, till his death, at the age of eighty-one. He is commemorated in the French calendar on March 1st, and Churches in Plymouth and Devonport are named in his honour.

S. Augustine of Canterbury. See Calendar, May 26.

S. Augustine of Hippo. See Calendar, August 28.

S. Austell, is honoured in a large and flourishing town in Cornwall, which, with its Church, is named after him. He was commemorated Dec. 27th.

S. Barbara, V. M., c. 303, is one of the most popular of the early saints, and very generally met with in the paintings and illuminations of the Middle Ages. Her legend exists, slightly varied, in both the Eastern and Western Churches, and even the Mahometans have one not very dissimilar to it. The one most generally received makes her the daughter of an Egyptian nobleman, Dioscorus, who, being very much attached to her, shut her up in a high tower, to prevent her being asked of him in marriage. Here her solitude inducing much study and meditation, she was led to the conviction of the falsity of the gods worshipped by her parents; and the fame of the celebrated father of the Church, Origen, reaching her even in her loneliness, she sent secretly to him for further instruction. Being unable to go to her himself, he wrote to her by one of his disciples, who converted her, and by

whom she was baptized. Her causing *three* windows to be made in a tower, and telling her father it was in reference to the Trinity, first apprized him of her conversion, and he was so enraged, that he pursued her with his drawn sword to the top of the tower, where Angels hid her from his view, and carried her to a distance. He afterwards discovered her, and gave her up to the authorities as a Christian, and for refusing to sacrifice to the gods, she was scourged and tortured, and afterwards beheaded by her father, who was immediately after consumed by fire from heaven. There are very numerous representations of this celebrated saint; in general the tower, in various forms, is her characteristic attribute; it generally has three windows: or three towers sometimes occupy the back-ground of the picture. Sometimes she leans upon a tower as a pedestal; often she holds it in her hand, and sometimes has it suspended round her neck. Frequently in one of the windows is seen the chalice and host, either in reference to her having had the Sacrament admi-

S. BARBARA,
from a MS. in the Bodleian Library.

nistered to her in her solitude by Angels, or from the belief that her votaries would not die without receiving the Sacrament, she being invoked against sudden death. Sometimes she carries the chalice and wafer; more rarely she has a feather in her hand, one of the legends being, that when she was scourged Angels changed the rods into feathers. Sometimes she has the sword in one hand and a book, or as a martyr, a palm-branch, in the other. Representations of her treading upon her father Dioscorus, as in our cut, are rare. She is generally sumptuously dressed, and crowned, as symbolical of the crown of martyrdom. She also occupied among female saints the same position as S. George among the other sex, and was regarded as the patroness of knights and chivalry; in later times she became the patroness of fire-arms and gunpowder: from these causes we often meet with her on suits of armour and field-pieces; and in later paintings she has cannon at her feet.

She is commemorated in the Church of Rome on Dec. 4th; the only Church named in her honour in England, is Ashton-under-Hill, Gloucestershire.

S. Barnabas. See Calendar, June 11, p. 80.

S. Bartholomew. See Calendar, August 24, p. 100.

S. Basil the Great, B.D., A.D. 379, one of the four great doctors of the Eastern Church, was born at Cæsarea, A.D. 328, and was brother to S. Gregory of Nyssa. After studying several years at

Athens, he returned to his native city, and followed the profession of the law, but being influenced by the example and teaching of his sister, S. Macrina, he gave up all worldly pursuits, and resolved upon a life of piety and austerity. With this end in view he travelled for some time into those countries where both the monastic and eremitical life was in vogue, in order to observe their different systems; and on his return home he advised Christians rather to form themselves into colleges or monasteries than live as hermits. He then selected a retired spot, where he lived a strict and austere life, and invited many of his religious friends to join him. His reputation for sanctity and holiness soon surrounded him with numerous disciples, to whom he gave the earliest monastic rules of poverty, chastity, and obedience. Upon the death of Eusebius, Bishop of Cæsarea, A.D. 370, S. Basil was chosen to be his successor, and after diligently and successfully administering the affairs of his diocese, he departed this life January 1st, A.D. 379, aged 51.

He is commemorated in the Church of Rome on the day of his consecration, June 14th. His writings still extant comprise three folio volumes. The only Church in England dedicated in his name is Toller Fratrum, Dorsetshire.

S. Beatrice, or *Beatrix*, *V. M.*, A.D. 303. A Roman of rank denounced her under the persecution of Diocletian, as being in secret a Christian,

in order that he might succeed to her property, and she was strangled to death. Bethersden, Kent, is the only Church named after her in England. She is represented with a rope in her hand.

S. Benedict. See Calendar, March 21st, p. 54.

S. Benedict, or *Bennet Biscop, Ab.*, A. D. 703, was a nobleman of Northumbria, attached to the court of King Oswy, who, at the age of twenty-five, resolved upon retiring from the world, and devoting his wealth to the service of God. He founded and erected the two celebrated monasteries of S. Peter at Wearmouth, and S. Paul at Jarrow; and in order to make them as magnificent as possible, he made five journeys into France and Italy, to obtain materials and artificers for the adornment of his foundations. William of Malmesbury[h] says he "introduced in England constructors of stone edifices, as well as makers of glass windows, for very rarely before the time of Benedict were buildings of stone seen in Britain, nor did the solar ray cast its light through the transparent glass;" he likewise brought over for his monasteries "books, and manuscripts, and pictures, and also relics of Apostles and martyrs, as were the wonder of the Christians of Northumberland." He presided over these abbeys himself, and was the earliest instructor of the Venerable Bede. He was commemorated in the old English calendar on January 12th. It is uncertain whether any of

[h] Chronicle, book i. c. 3.

the Churches in England dedicated in honour of S. Benedict refer to this saint, or whether they all refer to the celebrated founder of the Benedictine order. We have given this brief sketch of him because we think it not improbable that from his munificence and his English birth, he may lay claim to the dedication of some of the sixteen Churches so named; and few will deny that he is in all respects worthy of such commemoration. A print, by Hollar, represents him in abbatial costume, with his two monasteries in the back-ground.

S. Beza, *S. Bega*, or *S. Bees*, *V.*, c. 650. The daughter of a king of Ulster, who, having embraced Christianity, fled from the persecution of her father into England; in her passage across the channel a violent storm coming on, she vowed, if she escaped in safety, to found a convent on the nearest headland, and fulfilled her vow by the foundation of a religious house in Cumberland, "where in great sanctimony of life, and working of miracles, she finally gave up her soule to her heavenly Spouse, and where her bodie was wont to be kept with great reverence[i]" after her death. The town which grew up round her convent is still called by her name, and its Church dedicated in her honour. She was commemorated on Sept. 6th.

S. Blaize. See Calendar, February 3rd, p. 44.

S. Boniface. See Calendar, June 5th, p. 79.

[i] English Martyrologe, p. 244.

S. Botolph, Ab., A. D. 655. Born of noble English parents, went into France, and there became a monk, and returning to England, founded a monastery at a place called Icanhoe, by many supposed to be Boston in Lincolnshire, where he passed his life in great sanctity, dying June 17th, 655, the day upon which he was commemorated in the old English calendar. He appears to have been very illustrious from his piety in this kingdom, upwards of fifty Churches being dedicated in his honour; and "among the reste there was a goodly ancient Church and monastery of Blackfriers erected in his honour in Lincolnshire, neere to the sea side, which, in processe of tyme growing to a fayre market towne, was called thereof Botulph's-towne, and now, by the corruption of our language, is vulgarly known by the name of Boston[k]."

S. Brandon or *S. Brendon, Ab.*, A.D. 578. Was by birth an Irishman, a disciple of S. Finian, and founder of many monasteries and schools of piety, in England, Wales, and Ireland, there being in his lifetime no less than three thousand members of religious fraternities of his institution to whom he gave excellent rules, said to have been dictated to him by an angel[l]. He was born A.D. 475, became abbot of Clonfert in Ireland, and went to his rest A.D. 578, in the ninety-third year of his age. His

[k] English Martyrologe, p. 162.

[l] Memorial of Ancient British piety, p. 78.

death was commemorated on May 16th, and his translation on June 14th. The Churches of Brendon in Devonshire, and Brancepeth in Durham, are named in his honour [m].

S. Brannock. "Branton (in Devon) anciently Brannockstowe, so called from S. Brannock the King's son of Calabria that lived in this vale, and as appeareth in the book of his commemoration of the place, arrived here in the days of Malgo Coname, King of the Britains, and three hundred years after Christ began to preach His Holy Name in this desolate place, then overspread with brakes and woods. I forbear to speak of his cow, his staff, his oak, his well, and his servant Abel, all of which are lively represented in a glass window of that Church [n]."

S. Breaca, V., c. 550. One of the numerous Irish virgin saints, who, in the sixth and seventh centuries crossed over to Cornwall, and preached the Christian faith and founded Churches there. She is generally represented to have been a disciple of S. Patrick, and was commemorated on June 4th; S. Breock, Lezant, and Lanlivery, all in Cornwall, have Churches dedicated in her name.

[m] The legend of S. Brandon was a very popu'ar one in the Middle Ages, and still exists in many forms, in prose and verse, and in several languages; his adventures partake a great deal of those of Ulysses, and "Sinbad the Sailor," in the Arabian Nights. An English version in prose and verse has been published by the Percy Society, edited by Thomas Wright, Esq.

[n] Leland's Itinerary.

S. Briavel. Was commemorated on August 7th. He had an hermitage in the Forest of Dean, and his memory is still preserved in that neighbourhood, in the village of S. Briavel, Gloucestershire, the Church of which is also named in his honour.

S. Bridget or *S. Bride, Ab.*, 500. Was one of the earliest Irish saints, being baptized by S. Mel, the nephew and disciple of S. Patrick. She refused all offers of worldly advancement and devoted herself to a religious life, teaching and converting her countrywomen, and gaining great renown for her extraordinary sanctity and miracles. Her fame brought many holy women around her, for whom she framed rules which were those principally followed by the nuns of Ireland; this was at Kildare, the first monastic foundation in Ireland, and S. Bride became the first abbess. She was commemorated in the English calendar on Feb. 1st. Of the fourteen Churches dedicated in her name six are in Cumberland, probably owing to the proximity of that county to Ireland. The well-known Church of S. Bride, Fleet Street, and the prison, formerly the palace, of Bridewell, derive their names from this saint.

S. Britius or *S. Brize.* See Calendar, Nov. 13th, p. 135.

S. Bruard is commemorated in the village and Church of S. Bruard, Cornwall [o].

[o] See Cornish Saints.

S. Budoc, c. 500. This saint appears at one time to have been much honoured in the south-western counties. Leland informs us that he came out of Ireland into Cornwall, and died there. The only Church which now bears his dedication is Budeaux, in Devonshire, the village itself being evidently named after him. There was also a Church in Oxford formerly named after him. He was commemorated on Oct. 6th.

S. Buriana, V., c. 650. She was born in Ireland, and coming over to England lived a very holy life in Cornwall, and worked many miracles; she resided on the spot now occupied by the town which bears her name, where she built a Church, which was still standing in 939, when Athelstan came into these parts; he had conquered his way thus far, even to the Land's end, and vowed to rebuild this little Church if he were permitted to return in safety from the conquest of the Scilly Islands, which are visible from the Church-yard. Having returned in safety he built and endowed a Church here, and it is a royal peculiar to this day[p], and the only Church in England named after her. She was commemorated on May 29th.

S. Cadock, Ab., c. A.D. 500. Was nephew to Braghan or Brecan, king of Brecknockshire, who gave the name to the principal town in that county, and was father of twenty-four children, all of whom

[p] Archæological Journal, vol. ii. p. 238.

were saints. S. Cadoc was also related to the celebrated S. David, the patron of Wales, and was the founder and abbot of the monastery of Llancarvan, where he was very celebrated for his learning and piety, and was the instructor of many who eventually became saints. The only Church in *England* named in his honour, is Crantock in Cornwall; he was commemorated Jan. 24th.

S. Candida, V. M., is honoured at Whitchurch Canonicorum, Dorsetshire.

S. Catharine. See Calendar, Nov. 25th, p. 142.

S. Cecilia. See Calendar, Nov. 22nd, p. 139.

S. Chad. See Calendar, March 2nd, p. 50.

King Charles the Martyr. See Calendar, Jan. 30, p. 42.

CHRIST. About seventy Churches are dedicated in this holy Name, commonly called Christ Church, and five are dedicated in the joint names of Christ and S. Mary.

S. Christopher, M., c. 250. According to the "Golden Legend" was a giant of great stature and powerful strength, who resolved to enter into the service of the most powerful master he could meet with, and obey him only. He first entered the service of a Christian king, but finding that whenever the devil was mentioned the king crossed himself, he judged that the devil must be stronger than his master, and accordingly entered into his employ; here too he observed the devil avoid, as if frightened,

S. CHRISTOPHER,
from a MS. in the Bodleian Library.

a cross by the wayside, and he at once left his service, conjecturing that there must be some one even more powerful than he. He shortly afterwards met with a hermit, who informed him relative to the Cross and the Saviour, and as an acceptable service to Him set him to carry pilgrims over a deep and dangerous ford. One night he was aroused by the calling of a child, "whiche prayed hym goodly to bere hym over the water," so Christopher lifted the babe on his shoulders and entered the stream; but he had no sooner done so than the waves rose higher and higher, and the child "waxed heavyer and heavyer," till it was even as a mountain of lead upon him; he however succeeded in reaching the shore, and setting down his burden, he said, "Chylde, thou has put me in grete peryll, thou wayest alle most as I had had alle the world upon me; I might bere no greater burden;" and the child answered, "Christopher, marvel thou nothing, for thou hast not only

S CHRISTOPHER.
from a brass in Wyke Church, Hants.

borne all the world upon thee, but its sins likewise, and also its Creator, I am Jhu Chryste the Kinge to whom thou servest in thys werke, and that thou mayest know I say the truth, set thy staff in the earth and to-morrow it shall bear flowers and fruit, and anon he vanyshed from his eyen." So Christopher did as he was commanded, and found on the morrow his staff, which was "lyke a Palmyer's," loaded with foliage and dates. The legend, of which the above is a very meagre outline, follows S. Christopher to a pagan city, where he converted thousands to Christianity, and after many marvellous acts suffered martyrdom. This legend, like many of the acts and representations of saints, is in a great part allegorical, and its meaning was so obvious and simple, that it was of all subjects the most popular in medieval frescoes, as being most adapted to the comprehension of all classes, and of the labouring classes especially, as it was believed that whoever looked upon the figure of S. Christopher (emblem of strength) would never weary throughout that day, but have vigour and strength given him to go through "his work and his labour until evening;" this is borne out by the following couplet, which is usually found beneath frescoes of this saint:

"Christophori Sancti speciem quicumque tuetur
"Illo namque die nullo languore tenetur."

He was also thought to be a preserver against

unnatural or sudden death, as at the bottom of one of the earliest extant woodcuts (1420) the following inscription is given:

"Cristofori faciem die quacumque tueris
Illa nempe die morte mala non morieris."

He is represented as a giant, with a trunk of a tree in his hand for a staff, crossing a rapid stream and bearing the Saviour as a child upon his shoulders, who frequently carries an orb in His hand. On the opposite side of the river is seen an hermitage in the distance, and a monk on the brink of the stream holding a lantern to light them across; sometimes the staff is seen bursting into leaf. Very often stars are shewn, to indicate the night-time, and generally fishes are seen in the water. He is commemorated in the Church of Rome on July 25th. Aylisbeare, Devonshire; Winfrith-Newburgh, Dorsetshire; Baunton, Gloucestershire; and Willingale-Doe, Essex; have Churches named in his honour; and at Bath, Eton, &c., there are inns still called "the Christopher," lingering vestiges of the great popularity of this legend in former times.

S. Clair, P. M., 3rd century. "Borne in the citty of Rochester in Kent, his worldly friends would have had him to marry against his will, for which, he forsaking both country and friends went over into Normandy, where he taking Holy Orders was made a Priest, and afterwards going thence into

France for that he refused to yield to the lust of a noble woman of that country, was slain by her procurement in defence of his chastity[q]." He was martyred between Rouen and Pontoise, and is represented in the painted glass windows of the Church of S. Maclou, Rouen, carrying his head in his hands. He was commemorated on Nov. 4th. The village and Church of S. Clere, Cornwall, are named in honour of S. Clair, but it is quite uncertain whether that dedication has reference to this saint, or to one of the numerous local missionary saints commemorated in that county.

S. CLAIR.
from p inted glass in the Church of S Maclou. Rouen.

S. Clare or *Clara*, *Ab.*, A.D. 1253. Was born at Assisi, in Italy, in 1193. At the age of eighteen she became acquainted with her celebrated townsman S. Francis, and from his example she resolved to give up herself to a life of severe penance and poverty, and under his direction she founded an order of nuns similar to his order of Franciscan monks, and who were called after her "the poor Clares," and of whom she was the first abbess. It is related of her that when Frederick II. besieged

[q] British Martyrologe, p. 304.

Assisi, and his army, chiefly composed of Saracens, was scaling the walls of the nunnery, S. Clare, though much indisposed, directed her nuns to carry her to the walls, where with the monstrance containing the blessed Sacrament in her hands, she boldly faced the enemy and implored the Divine protection upon her community; her prayer was heard, for at the sight of the monstrance the heathens desisted from their siege, and retired in disorder. She died August 12th, 1253, upon which day she is commemorated in the Roman calendar. The Church of Bradfield, Suffolk, is the only one in England named after her. She is represented in the dress of her order, with the staff of an abbess in her left hand, and the monstrance or expositorium in the right. In Le Clerc's almanack she is represented kneeling before an altar, on which stands the monstrance, while the besieging army are seen through the open door committing all manner of excesses.

S CLARE,
from the Spanish Gallery
in the Louvre.

S. Clement. See Calendar, Nov. 23, p. 140.

S. Cleodocus, C., was commemorated on Nov. 3rd;

the village and Church of Clodock, in Herefordshire, being named after him.

S. Clether is commemorated in the Church and village of S. Clether, Cornwall[r].

S. Colan. The Church and village of Colan, Cornwall, are named after this saint, who was commemorated on Dec. 23rd.

S. Columba, A., 597. Was born in Ireland of a noble race, and from his early youth devoted himself to the service of God. After founding many religious houses in his own country, he passed over into the north of Scotland, and was the first to preach the true faith to the northern Picts, whom with their king he converted. The island of Hy, or Iona, was bestowed upon him for his residence, and he there founded a monastery, of which he became abbot, which was the main influence of spreading the faith in Scotland and the north of England; "for from this retreat of piety came forth those heralds of the Gospel, who taught the greater part of our rude forefathers[s]." He was commemorated on June 9th. Collingtree, Northants, Askham and Warcop, Westmoreland, and Topcliffe, Yorkshire, have Churches named in his honour.

S. Columba, V. M. An Irish missionary saint, who in the fifth century preached the Gospel in Cornwall. Her remains rested in the same tomb

[r] See Cornish Saints. [s] Churton's Early English Church, p. 20.

with S. Patrick and S. Bridget, in Down Cathedral. She was commemorated on October 23rd, and the villages of S. Columb Major, and S. Columb Minor, in Cornwall, are called after her, and their Churches dedicated in her name.

S. Congar, Ab., otherwise called Docunus, first led an eremitical life in Somersetshire, and there built an oratory for twelve canons at a place in the same county, still called from him Congresbury, after which he went into Glamorganshire and founded a monastery there near the sea coast, where he lived and died in great sanctity, being commemorated on November 5th. The Church of Badgeworth, Somersetshire, probably the scene of his early retirement, is named in his honour. Congresbury is dedicated to S. Andrew.

S. Constantine, K. M. A British prince, who after the death of his queen retired from the world, and resigned his kingdom to his son, privately withdrawing into a monastery in Ireland, where, unknown to any, he served some time as a lay brother. He was afterwards discovered, and being fully instructed in the Holy Scriptures, he was sent over to help S. Columba preach the faith to the Picts, many of whom he converted, especially about Cantire. He was martyred towards the end of the sixth century, and was commemorated on March 11th.

S. Constantine the Great, Emp., A.D. 337. The first Christian Roman emperor, was born in Eng-

land, his mother being S. Helena, or Helen. As soon as he was declared emperor he issued many edicts in favour of Christianity and against the persecution of the Christians, and founded and endowed many magnificent Churches. Eusebius relates that on the evening of the day preceding the battle between Constantine and his rival Maxentius, he saw before him in the clear sky a fiery cross formed by the union of the two Greek letters χ and ρ, with the motto in Greek, 'In this conquer.' He at once adopted this monograph as his standard instead of the Roman eagle, and introduced it upon his coins, &c. It is one of the most frequent symbols of the early Christians, and to this day is called the cross of Constantine, and sometimes the Labarum[t]. In later days, was often used as an initial to grants and charters, the writer of this having seen it on two Anglo-Saxon charters relating to the abbey of Bury S. Edmund's in the reign of Canute. He is commemorated in the old English calendar and in the Greek Church on May 21st. It is not certain whether the Churches dedicated in this name relate to this saint or to S. Constantine the king, above mentioned; from their connection with this country

Medal of Constantine.

[t] For examples of the Labarum see August 7, p. 96, and Part III.

both may have been commemorated, and so we give accounts of both. The Churches so named are those of Constantine, Cornwall; Milton Abbot, Devon; and Thorpe Constantine, Staffordshire.

S. Cornelius, P. C., A.D. 252. Succeeded S. Fabian as Pope A.D. 251, and during his tenure of the papal chair was the subject of continual calumny and persecution from the notorious Novatian. He encouraged and urged his flock against the decree of the Emperor Gallus, which commanded them to sacrifice to the gods on account of the plague which was then raging in several parts of the empire. For his courage and constancy upon this occasion he was the first person seized at Rome in the persecution which immediately took place, and was banished to Centumcellæ, now Civita Vecchia, where he died in exile A.D. 252. He is commemorated on the sixteenth of September by the Church of Rome. The Churches of Cornelly in Cornwall, and Linwood in Lincolnshire, are named in his honour.

S CORNELIUS.
from a Flemish MS.

He is generally represented as a Pope, with the cross (sometimes triple) and tiara, and carrying a drinking or hunting horn, [in Latin, *Cornus*,] an

allusion to his name, similar to the lamb of S. Agnes, the whole loaf of S. Olave or Holofius, the scythe and well of S. Sidwell or Scithewell.

Cornish Saints. Every one who is at all acquainted with Cornwall must have remarked upon the extraordinary number of local saints, elsewhere unknown, but whose names exist in the dedications of the Churches there, and in many instances in the names of the villages also. These are generally records of a most interesting period of our Church history, and evidences of the existence of Christianity in this island long before the mission of S. Augustine, commemorating missionaries of the Christian faith, who for the most part came over from Ireland in the fifth, sixth, and seventh centuries, and were the means of establishing the true faith in that province against the efforts of the Druids, who had partially regained influence there after the departure of the Romans. There is scarcely a parish which does not contain some vestiges of these devoted missionaries, either in the dedication of the Church, or in the name of the village, in some holy well, celebrated in more faithful days for miraculous properties, or in some ancient oratory, once "the place where prayer was wont to be made," but now in most instances ruinous, overgrown with ivy and moss, and frequently every trace has perished but the traditional site. Of some of these saints we have been able to glean a few scanty notices, of

others we have found nothing beyond the day of their commemoration in the old English calendar, their particular acts having long ceased to be extant. But in the greater number of instances the names alone of these holy ones of old, still, after the lapse of twelve centuries, clinging to the scene of their labours and the sites of their retirement, form their only, their sole memorial! To use the words of a pious writer of the last century, "They were all renowned in their days for the sanctity of their lives, and however little thought on at present upon earth, shine most gloriously in heaven!" This general notice will serve to explain the reason why in this part of our work so many Cornish saints have no accounts given of them beyond the name of the village or town in which their dedications occur.

SS. Cosmas and Damian, MM., c. 303. Two brothers, always mentioned conjointly, who were born in Arabia, but studied in Syria, and became eminent for their skill in physic, which they devoted to the service of the poor of the Church; being earnest preachers of the faith in Cilicia, they were apprehended under the persecution of Diocletian, and after various torments beheaded. They are always represented together, sometimes with surgical instruments, often with the caduceus and a spatula, surrounded with medicine bottles, &c. In Le Clerc they are drawn visiting two sick persons, with rays of light streaming on them from above.

They are commemorated in the Church of Rome on Sept. 27th. The Church of Challock, and one in the city of Canterbury, both in Kent, are named in their honour.

S. Creed is commemorated at the Church and village of Creed, Cornwall.

S. Crevenna, or *Crowenna*, at the Church and village of Crowan, Cornwall.

S. Cuby, or *S. Keby*, A.D. 380. The Churches of Kenwyn, two of Duloe, and the village and Church of Cuby, all in Cornwall, are named in honour of this saint, who was commemorated on April 26th. There are also Churches in Wales dedicated to the same saint, who was ordained by S. Hilary of Poictiers, and is said to have founded a small monastery at Holyhead, in Anglesea, and to have been a native of Cornwall.

S. Culbone is honoured at the Church and village of Culbone, Somerset.

S. Cuthberga, V. Ab., c. 727. Was sister to King Ina of the West Saxons, and affianced to Aldfred, king of Northumbria, but preferring a life of religious seclusion to the high worldly position to which she was born, she gave up all and retired to the monastery of Barking in Essex. She afterwards founded the monastery of Wimbourne in Dorsetshire, of which she became abbess, and where her memory yet lives in the dedication of the noble minster. She was commemorated on Aug. 31st.

S. Cuthbert, B., A.D. 687. The legend of this most celebrated of the Anglo-Saxon Bishops, tells us that he was originally a shepherd, and in his early youth it was foretold by an angel that he would rise to eminence in the Church. He first entered the monastery of Melrose, then removed to Lindisfarne, and for some years led a solitary life on Farne island, an islet off that coast. Here it is related of him, that while doing penance in the open air he fainted from the severity of the cold and damp, and otters came out of the water and licked his limbs until animation was restored to them. He was afterwards made Bishop of Lindisfarne, and "following the example of the Apostles he became an ornament to the episcopal dignity by his virtuous actions; for he was much inflamed with the fire of divine charity, modest in the virtue of patience, most diligently intent on devout prayers, and affable to all that came to him for comfort[u]." He was considered the tutelar saint of the diocese of Durham, and his life by Bede is still extant, recording of him so many wonderful

S CUTHBERT.
from sculpture in Durham Cathedral

[u] Bede, Eccl. Hist., book iv. c. 28.

miracles that he was called Thaumaturgus. Many years after his death his body was taken up at Lindisfarne to be translated to Durham, and was found quite incorrupt; and when his shrine was demolished in the reign of Henry VIII., the visitors employed upon that sacrilegious purpose,—no very friendly witnesses,—assert that his body was still whole and unchanged, though eight hundred years must have elapsed since his interment. He was commemorated on March 20th. Sixty Churches are named in his sole honour, and four in the joint names of SS. Mary and Cuthbert. When S. Oswald's head was recovered by King Oswy some years after his death from the pagan Mercians [x], it was deposited as a sacred relic between the arms of S. Cuthbert: he is therefore generally represented in full episcopal costume, carrying S. Oswald's head; sometimes he has an otter near him, in reference to the above legend, and occasionally a swan, the emblem of solitude.

S. Cuthman, C., c. A.D. 875. Very little is known concerning this saint, beyond that he was in very humble circumstances, and supported his mother by his daily labour, devoting all the rest of his time to the erection of a Church, which he commenced and carried on by himself, and which it is supposed occupied the site of the only Church now dedicated in

[x] See account of S. Oswald.

his name, Steyning in Sussex. He was commemorated on February 8th.

S. Cyprian. See Calendar, September 26th, p. 110.

S. Cyriac, M., A.D. 303. A holy deacon at Rome under the Popes Marcellus and Marcellinus; he suffered martyrdom with several companions during the persecution of Diocletian, from whose daughter he is said to have cast out a devil. He is represented in the dress of a deacon, with a devil or dragon chained near him; sometimes the maiden stands near him with a crown at her feet. He (with his companions) is commemorated in the Church of Rome on August 8th. The Churches named in his honour in England, are Swaffham Priors in Cambridgeshire, South Poole in Devonshire, and Laycock in Wiltshire.

S. Cyricus, or *Quiricus*, called also *S. Cyr*, or *S. Cyrus*, *M.*, c. 305, suffered martyrdom at the age of three years with his noble mother Julitta, at Tarsus, under the persecution of the Emperor Diocletian. He was torn from his mother's arms by Alexander, governor of Tarsus, in order to try her faith and constancy, while she was stretched upon the rack; he struggled to get back to her, declaring that he too was a Christian, which so enraged the governor that he took the child by the foot and dashed his brains out against the corner of a step. He is commemorated with his mother on the 16th of June, and is very extensively honoured in France.

In England, Veep in Cornwall is the only Church named in his sole honour; but Luxulyan in Cornwall, Newton S. Cyr's, Devon, and Tickenham, Somersetshire, are dedicated in the names of SS. Cyr and Julitta conjointly. (See S. Julitta.)

[N.B. From the great identity between the names of the two above mentioned saints, S. Cyr being frequently called Cyricus, and S. Cyriac, Cyriacus, some confusion may have arisen with regard to the dedications, but we think the above will be found correct.]

S. Cyril, D., A.D. 444. Was Patriarch of Alexandria, and one of the eminent fathers of the Greek Church. His works, in several volumes folio, abound with earnest and zealous opposition to the doctrines of the Nestorians, and from the firmness with which he opposed that heresy, he has been styled the Doctor of the Incarnation. His voluminous writings are still regarded as very valuable in theological controversies. He is commemorated in the Greek calendar on January 31st, and the Church of Stonehouse, Gloucestershire, is named in his honour.

S. Damian. See SS. Cosmas and Damian, p. 213.

S. Daniel, B., A.D. 545. Was first Bishop of Bangor, c. 516. He was consecrated by S. Dubritius, and was so renowned for his sanctity that the Cathedral of Bangor was dedicated in his name, which dedication it still retains: the only Church in our limits named after him is Hawarden in Cheshire,

which was formerly in his diocese. He was commemorated on Nov. 23rd.

S. David. See Calendar, March 1st, p. 49.

S. Daye. One of the numerous local saints with which Cornwall abounds, commemorated according to the British martyrology on January 15th, "whose Church or chapel at the town of S. Daye in Cornwall, was in former times a place of great resort for devotion[y]."

S. Decuman, c. 706. "Eremite and martyr, who, borne of a very noble British Parentage in South Wales and brought up in the Christian faith from his youth, stole secretly away from his friends and with a fagot of wood instead of a boat miraculously passed over the river of Severn; and who after leading an Eremeticall austere life, was at length slain by a Pagan Souldier in hatred of the Christian Religion, whose head being cut off from his body himselfe tooke up from the ground and carried to a fountaine whereat he was wont to wash it[z]." We can add nothing to this circumstantial legend beyond that S. Decuman is commemorated in the old English calendar on August 27th, and that the town and Church of S. Decuman in Somersetshire are named in his honour, and are probably built near the supposed scene of the above narrative.

S. Denys. See Calendar, October 9th, p. 121.

[y] Memorial of Ancient British Piety, p. 19.
[z] English Martyrologe, p. 238.

S. Dieppe, or *Dilph*, is commemorated at the village and Church of Landulph, Cornwall.

S. Dinebo is commemorated at the village and Church of Llandinabo, Herefordshire.

S. Dominic, C., A.D. 1221. Was born in 1170 in Old Castile. He was the founder of the celebrated order of Preaching Friars, usually called Dominicans or Black Friars, who were located in that part of London which still bears their name. He was also the first originator of the Rosary in the Roman Church. The original object of the institution of his order was the conversion of the Manicheans and Albigenses. He was renowned for his benevolence as well as for his holiness and austerity of life, and is commemorated in the Church of Rome on August 4th. The legend says that his mother dreamt before he was born that she was about to bring into the world a dog spotted black and white, which would set the world on fire; and in accordance with this legend, the saint is frequently represented in the dress of his order with a spotted dog at his feet, having a torch in his mouth setting fire to a globe; sometimes the dog is at his feet and the globe and torch in his hand; more rarely the torch is omitted and a sparrow is flying near him, the devil having appeared to him in the shape of that bird; but he is most frequently represented carrying a lily in hand and with a star on his forehead or breast. The village and Church of S. Dominic, Cornwall, are

the only places named after him in England, and these are by some supposed to be named after an Irish Bishop of the same name, a pupil of S. David, who was commemorated February 13th.

S. Dorothea, V. M., c. 287. The legend relative to this saint was one of the most popular in the middle ages. S. Dorothea is said to have been the daughter of patrician parents at Cæsarea, and having embraced Christianity was under the persecution of Diocletian ordered by the præfect to sacrifice to the gods; on her refusal she was put to the rack, and afterwards two of her old playmates, who had once been Christians but had apostatized through fear, were called in to persuade her to follow their example, but she on the contrary succeeded in bringing them back to the Christian faith, and they were at once hurried to martyrdom; S. Dorothea was reserved for more suffering, and when her life was visibly sinking under her torments she also was led to the block. In reply to the advice of the præfect that she would even then recant and ask forgiveness of the gods, she answered that she would for him ask forgiveness in the land

S. DOROTHEA, from a MS. in the Bodleian Library.

whither she was hastening, "a land of perpetual light and joy, and spring and sunshine, a land of fadeless flowers and delicious fruits." Theophilus a notary standing near, jestingly asked her when she arrived there to send him some of those flowers and fruits of which she spoke. This she promised to do, and was presently beheaded. Directly afterwards, while Theophilus was standing in the palace of the præfect, a beautiful boy appeared to him with three exquisite roses and the like number of apples in his hand, and saying, "my sister Dorothea sends you these from Paradise," immediately vanished. Theophilus acknowledged the miracle at once, and immediately embraced the Christian faith, for which he shortly after laid down his life. The martyrdom of S. Dorothea is commemorated in the Church of Rome on February 6th, and though we have no Churches in England dedicated in her name, her image is very frequently met with on painted glass, rood-screens, &c., in company with S. Catharine, S. Agnes, and S. Barbara. She is represented with a basket of flowers and fruit; sometimes she carries them in her lap, or has three roses and three apples in her hand; frequently the fruit is omitted, and she has roses only, and more rarely a garland of roses round her head; in other representations she has the sword and palm-branch, with a boy or angel by her side carrying the roses and apples, they are generally limited to three of each, but this is by no means always the case.

S. Dubritius, Abp., A.D. 522. Was a disciple of S. Germanus, and by him consecrated Bishop of Llandaff; afterwards he became Archbishop of Caerleon, and first primate of Wales. These dignities he resigned in his old age to S. David, who removed his see to Menevia, since called from him S. David's. After his resignation S. Dubritius retired with several of his clergy to a monastery in the island of Bardsey, and passed the rest of his life in austere sanctity. He was one of the most illustrious of the early British saints, and was the founder of two celebrated schools of sacred literature in South Wales, which were very instrumental in maintaining and spreading Christianity many years before the mission of S. Augustine. He is commemorated in the old English calendar on November 14th. The Churches of Heatland and Whitechurch in Herefordshire, and Porlock, Somersetshire, are dedicated in his honour. The only representation known to be remaining of S. Dubritius is in a MS. in the Ashmolean Museum, Oxford, where he is represented carrying two crosiers and an archiepiscopal cross, in allusion, we presume, to his having presided over two sees, as well as being Archbishop of Wales.

S. Dunstan. See Calendar, May 19th, p. 73.

S. Dynoth, or *Dunod, Ab.*, c. A.D. 603. Was abbot of the monastery of Bangor Monachorum (then called

Bancornburg[a]) in Flintshire, of which he is traditionally said to have been the founder, and was one of the "most learned men[a]" from that "most noble monastery[a]" who attended the conference summoned by S. Augustine of Canterbury to settle the points of difference between the early British Church and the "Roman Apostolic Church[a]." S. Dynoth is still commemorated in the dedications of the Churches of Worthenburg and Bangor Iscoed, or Monachorum, both in Flintshire.

S. Eadburga, V., A.D. 960. Was daughter of Edward the Elder, and grand-daughter of Alfred the Great. William of Malmesbury[b] gives a very interesting account of her being taken at the age of three years into a room to choose between on "one side a chalice and the Gospels, on the other bracelets and necklaces. Rejecting the earthly ornaments with stern regard, she instantly fell prostrate before the chalice and the Gospels." She shortly afterwards made choice of a life of retirement from the world, and took the veil at Winchester under her grandmother Aleswitha, where she led a long and holy life, "her sanctity increasing with her years, and her humility keeping pace with her growth[c]." She is commemorated in the old English calendar on January 15th. Her body was translated to the monastery of Pershore, and her image was on the

[a] Bede, lib. ii. c. 2. [b] Lib. ii. c. 13. [c] Ibid.

monastic seal. The Churches of Ebrington, Gloucestershire, Bicester, Oxfordshire, and Broadway, Yardley and Leigh in Worcestershire, are dedicated in her name. Another S. Eadburga, or Edburgh, was abbess of Minster, or Menstry, in Thanet, and built a new Church there in honour of SS. Peter and Paul. She died c. A.D. 751, and her relics were translated to S. Gregory's Church, Canterbury, c. A.D. 1055. She was commemorated on December 12th, and the Church of Lyminge, Kent, is dedicated jointly to the Blessed Virgin and S. Eadburga. There appear to have been *four* saints of this name commemorated in the old English Martyrologe, but the accounts of them are much confused.

S. Ebba, or *Ebbe*, *V. M.*, 683. Daughter of Ethelfrid, king of Northumberland, and sister to S. Oswald. In order to escape the suit of Ædan, king of the Scots, she received the veil from S. Finan, Bishop of Lindisfarne. She founded the monasteries of Ebchester in Durham, and of Coldingham in Scotland. She became abbess of the latter, and was the preceptress of S. Etheldreda, and many others who afterwards became saints. Bede says "she was honourable no less for the religiousness of her life than for the nobility of her blood[d]." When her convent was assaulted by the Danes, she advised all her nuns to mutilate and disfigure their faces as

[d] In vita Cuthberti, c. x.

much as possible; their merciless enemies, furious at this disappointment, burnt down the convent, and all perished in the flames. She was commemorated in the old English calendar on August 25th. The Church and village of Ebchester in Durham, one in the city of Oxford, and one which formerly existed at Shelswell in the same county, (now destroyed,) were named in her honour.

S. Edilienta is honoured at the Church of Endellion, Cornwall.

S. Edith or *Editha*. There are two virgin saints of this name honoured in the calendar on the 15th of September, one was the sister, the other the daughter of King Edgar; the sister was abbess of Polesworth, in Warwickshire, the daughter was in her tender years dedicated to God, in the nunnery of Wilton, in Wiltshire, and died there in her twenty-third year highly celebrated for her learning, her beauty, and her sanctity, A.D. 984. There is also another of this name, S. Edith the queen, daughter of Edward the Elder, and wife of Sithricke, Danish king of Northumbria, who, at her husband's death founded a monastery at Tamworth, and died there A.D. 926, equally celebrated with the two former for her holiness of life. There are twenty-one Churches dedicated in this name in England, eight of which are in Lincolnshire, and three in Warwickshire; it is now impossible to assign them to their respective saints, especially as two were located

in the same county; the one whom William of Malmesbury mentions with most honour was S. Editha of Wilton, whose festival he relates was in his time kept in several parts of the kingdom with great solemnity; probably the majority, if not all, these Churches are named in her honour.

S. Edmund, K. M. See Calendar, November 20, p. 137.

S. Edward the Confessor. See Calendar, Oct. 13, p. 122.

S. Edward, K. M. See Calendar, March 18 and June 20, pp. 53, 82.

S. Edwin, K. M., A.D. 633. King of Northumbria, converted by the preaching of S. Paulinus to the Christian faith, and was the first Christian king of that country. "He was baptized at York on Easter Day, A.D. 627, in a small Church built of wood and dedicated by the name of S. Peter, from such a humble beginning arose the splendid minster of that ancient city[e]." Bede tells us his reign was characterized by extraordinary security, and he himself by his deep piety and zeal for religion. He was killed in the battle of Hatfield Chase, while fighting against Penda, the pagan king of Mercia. He was honoured as a royal martyr in the old English calendar on October 4th, and the Church of Coniscliffe, Durham, is named in his honour.

[e] Churton's Early English Church, p. 58.

S. Edwold, H., A.D. 871. Brother to S. Edmund the king and martyr, who, after his brother's death, refusing the crown of East Anglia, retired to a cell in the neighbourhood of Shaftesbury and passed a solitary life in deep sanctity and holiness; his body was afterwards translated to a shrine in the Abbey Church of Cerne. The Church of Stokewood, Dorsetshire, probably near the scene of his retirement, is named in his honour. He was commemorated on Nov. 28th.

S. Egwin, B., A.D. 717. Was third Bishop of Worcester, and founder of the celebrated abbey of our Lady, at Evesham; who, after a life of strict piety and austerity, through many trials, labours, and tribulations, made his way to the kingdom of God[f], and was buried in his abbey. He is commemorated in the old English calendar on Jan. 11th. The Churches of Church-Honeybourne and Norton, in his ancient diocese, and in the county of Worcester, are named in his honour.

S. Einswith, or *Eanswide, V. Ab.*, A.D. 673. Daughter of Eadbald, king of Kent, who feeling a desire for a life of holiness, built herself an oratory in a solitary place near Folkestone, where her father afterwards founded a nunnery for her near the sea shore, she becoming its first abbess: being buried in her own monastery, her body remained

[f] William of Malmesbury, De Pontiff. Ang., l. 4.

there till the encroachments of the sea obliged its being removed to the parish Church, which previously being dedicated to S. Mary, was in consequence of this named in the joint honour of SS. Mary and Einswith. The Church of Brenzett, in the same county, is named in her sole honour. She was commemorated on Sept. 14th. She is represented on the Corporation seal of the town of Folkestone, carrying two fishes on a half hoop[g].

S. Elgin. The Church of Fordingham, Yorkshire, is dedicated in this name, which is said to be a corruption of Elgiva, or Algiva, "who taught S. Frideswide to be a saint[h]," and was commemorated on Oct. 19th.

S. Eligius, or *S. Eloy*, or *Loye*, *B.*, 659. Was of humble parentage, and educated at Limoges, and brought up as an artificer in metals; he early distinguished himself by his artistic excellence; and attracted the notice of King Clothaire by his honesty and skilful workmanship, and had the principal management of his coinage, several coins being still extant bearing his name. He was so highly esteemed for his sanctity, that he was elected Bishop of Noyon, in which position he was renowned for his eloquence and his zeal in preaching the Gospel to the heathens of the neighbouring countries. Like our S. Dunstan, he amused his leisure hours in making sacred

[g] Husenbeth's Emblems of Saints.
[h] Memorial of Ancient British Piety, p. 146.

ornaments and vessels in metal, and in enriching with his skill the tombs of the saints. A similar tale too is told of his seizing the devil by the nose with a pair of tongs, when he tempted him while at work. He is considered the patron of blacksmiths, farriers, &c., and a legend is related of him that being unable to shoe a refractory horse, he cut off its leg, shoed it, and then fastened it on to the horse again! He is generally drawn as a Bishop with a hammer in his hand, and sometimes with a horse's leg; an anvil is frequently near him and other accompaniments of a blacksmith's craft. He is commemorated on Dec. 1st, and the Church of Durraston, Dorsetshire, is named in his honour, and his legend is sculptured over the doorway. There is also a hospital at Cambridge, dedicated in the joint names of SS. Anthony and Eligius.

S. Elle is commemorated in the dedication of the Church of East Witton, Yorkshire.

S. Enoder. The Churches and villages of S. Enoder and S. Enodoc, Cornwall, are named after this saint.

S. Erasmus, B. M., A.D. 303. A Bishop who suffered a cruel death in the persecution of the Emperor Diocletian; very little is authentically known of him, but the legend is that he was killed by having his bowels drawn out of his body on a windlass. He is commemorated on June 2nd, and is depicted in pontifical robes, holding his cro-

sier and a windlass, the emblem of his martyrdom. This was a favourite subject of representation in our parish Churches in the middle ages, examples having existed at Buckenham, S. Nicholas, Norfolk; Lullingstone, Kent; Trinity Chapel, in the Church of Cirencester, &c.[1]

S ERASMUS, from painted glass, Sandringham Church, Norfolk.

S. Erme, or *Ermette*, is commemorated in the Church and village of S. Erme, Cornwall.

S. Erney in the Church and village of S. Erney.

S. Erth, or *S. Ertha*, and *S. Ervan*, have also a Church and village in Cornwall.

S. Esprit. The Church of Mardon, Warwickshire, is thus dedicated; probably intended for the Holy Spirit.

S. Ethelbert, K. C., A.D. 616. Was king of Kent, and the first Christian king in England, being converted by S. Augustine, whom, through the influence of his wife Bertha, herself a Christian, he received favourably upon his first landing in the isle of Thanet. He is said to have founded the original Cathedrals of Canterbury, London, and Rochester, and was commemorated on February 24th. "He was the first of

[1] See Gents.' Mag., vol. xxix. p. 248, and vol. liv. t. 2. p. 965; Archæologia, vol. xv. p. 405; and vol. i. of Norfolk Archæological Society's Tracts, p. 248.

all his race to renounce the errors of paganism, that he might obscure, by the glory of his faith, those whom he surpassed in power. This indeed is spotless nobility, this exalted virtue, to excel in worth those whom you exceed in rank[k]." There is also another

S. Ethelbert, K. M., A.D. 793, who was king of the East Angles, "a most religious and godly prince[l]." Going to the court of Offa, king of Mercia, to treat of a marriage with his daughter, he was treacherously slain at Sutton Wallis, about four miles from Hereford, through the malice of Offa's queen, Quendreda. His body was first privately buried at Marden, where it is said to have been miraculously revealed by a pillar of light which stood over his sepulchre; it was afterwards translated to Hereford, where it is reported to have worked many miracles, so that the Cathedral, as well as the Church of Marden, were dedicated in his name, as was also the Church of Little Dean in the neighbouring county of Gloucester. He was commemorated on May 20th. There are also six Churches in Norfolk and three in Suffolk dedicated in this name, Belchamp Otton, Essex, in the names of S. Ethelbert and All Saints, and Tannington, Suffolk, in the names of SS. Mary and Ethelbert. From the connexion of both these sovereigns with the eastern part of our island, it is difficult to say which of them may be intended in these latter dedications.

k William of Malmesbury, bk. i. c. 1.
l Memorials of Ancient British Piety, p. 8.

S. Ethelburga, Q., A.D. 740. "A woman of royal race and disposition[m]," wife to Ina, king of the West Saxons, whom she induced to retire from the world and enter into a religious order: William of Malmesbury[n] gives a minute account of the stratagem she employed to accomplish this end; after which she herself retired to the monastery of Barking in Essex, where she passed the remainder of her days in holiness and peace. A Church in Bishopsgate Street, London, is named in her honour, and she was commemorated on May 24th.

S. Etheldreda. See Calendar, October 17, p. 126.

S. Ethelred, K. C., A.D. 872. Elder brother to King Alfred, and his predecessor on the throne of England, was slain in battle against the pagan Danes, and buried at Wimbourne Minster. It is related of him, that previous to the battle of Essendune, he desired to receive the Holy Communion, and though the enemy came close upon him he would not allow the service to be abridged; his brother Alfred more impatient went and fought the enemy and was driven back, but S. Ethelred's service being now ended he joined the army and soon obtained a complete victory. He was commemorated on April 22nd, and a Church in the city of Norwich is dedicated in his name.

S. Eustace, M., A.D. 119. A general in the Roman army, who is said to have been converted by the appearance of a luminous crucifix between the horns of

[m] William of Malmesbury, bk. i. c. 2. [n] Ibid.

a stag which he was hunting; he suffered martyrdom with his wife and two sons in the reign of Adrian, by being roasted in a brazen bull. He is represented as a Roman soldier or knight, which distinguishes him from the nearly identical S. Hubert, who is represented as a Bishop; a stag is near him with a crucifix between its horns; sometimes he carries the stag's head in his hand with or without the crucifix, he also has a horn and dogs near him; representations of his martyrdom rarely occur in this country, though frequent on the continent; he is then depicted with his wife and two sons standing in a brazen bull with a fire under it. He is commemorated in the Church of Rome on September 20th, and the Churches of Tavistock, Devon, and Ibberton, Dorset, are dedicated in his name, and Hoo in Suffolk in the joint names of SS. Andrew and Eustachius.

S. Eval is commemorated in the Church and village of S. Eval, Cornwall.

S. Everildis, V., A.D. 685. A noble virgin, who with two companions retired to a place in the diocese of York, called from her formerly Everildesham, now Everingham, "where she served our Lord with great perfection[o]." That she was highly esteemed for her sanctity is evident from there being a special office for her in the York Breviary; she is commemorated on July 9th, and the Church of Everingham above mentioned is the only one named after her.

[o] Ancient British Piety, p. 102.

S. Ewe is commemorated at the Church and village of S. Ewe, Cornwall.

S. Ewins. A Church in the city of Bristol is dedicated in this name, generally supposed to be the same as S. Owen, or Ouen, which see *infra.*

S. Fabian. See Calendar, January 20th, p. 37.

S. Faith. See Calendar, October 6th, p. 121.

S. Felix, B., A.D. 650. A monk, brought over from France by King Sigebert, who had been converted while in exile there, to preach Christianity to the East Angles; he landed on the Suffolk coast and resided at the village still called Felixstowe after him. He is called the Apostle, and was the first Bishop of East Anglia, fixing his see at Dunwich, and governing it with much piety and prudence for seventeen years; he was interred in a monastery which he founded at Soham, Cambridgeshire. He is commemorated in the old English calendar on March 8th. The Churches of Philley, Cornwall, Babingley, Norfolk, and Feliskirk, Yorkshire, are named in his sole honour, and Kirkby Ravensworth, Yorkshire, conjointly to SS. John Evangelist and Felix.

S. Feock is commemorated at the Church and village of S. Feocke, Cornwall.

S. Fimbarius. The Church of Fowey in Cornwall is said to be dedicated to a saint of this name. This is probably a corruption of S. Finbarrus, or Finbar, the first Bishop of Cork, who was much regarded for

his sanctity[p]; he was commemorated on Sept. 25th. The prevalence of Irish dedications in Cornwall, as well as its contiguity to Cork, make it extremely probable that this is the saint honoured at Fowey.

S. Firmin, B. M., c. A.D. 287. Was a native of Pampeluna, and was martyred at Amiens, of which place he was the first Bishop. He was commemorated on September 25th. North Crawley in Bucks is the only Church in England dedicated in his name.

S. Frideswide, V. A., c. 750. Was daughter of Di-

S. FRIDESWIDE,
from Cardinal Wolsey's Evangelisterium in the library of Magdalen College, Oxford.

dan, prince of Oxford. From a very early period she

[p] Usher's Antiq., p. 503.

desired to devote herself to a religious life, and became abbess of a nunnery founded at Oxford by her father. She escaped from the violence of Algar, a young Mercian noble, who had a design upon her, by concealing herself for some time in a pig-sty: the more legendary account is that her pursuer was suddenly smitten with blindness. She is considered the tutelar or patron Saint of the city of Oxford, and it is probably from this circumstance that she is represented, as in our engraving, with an ox near her; the Cathedral, having been the chapel of her nunnery, is named in her honour, as is also the Church of Frilsham in the neighbouring county of Berks. She was commemorated on October 19th.

S. Gabriel. The archangel in the New Testament who announced to S. Mary the conception of our Lord, and to Zacharias the birth of S. John the Baptist. He is represented with a lily in his hand, and a scroll proceeding from his mouth, with the words Ave Maria gratia plena. Five Churches in England are dedicated in his name.

S. Genewys. There is a Church dedicated in this name at Scotton, Lincolnshire.

S. Gennys is commemorated at the village and Church of S. Gennys, Cornwall.

S. Genoveva, or *Genevieve, V. C.*, A.D. 509. Born c. 422, of Christian parents, at Nanterre, near Paris, where she was employed in keeping sheep. Through the persuasion of S. Germanus she early devoted her-

self to a life of virginity and self-denial, and active charity; and from her piety and holiness she has ever been esteemed the patron Saint of Paris. Several miracles are related of her; the one by which she is chiefly known is that she lighted the candles by her prayers which the devil had blown out during a vigil. She is therefore generally represented in earlier paintings with a taper in her hand, and a demon at her feet with a small pair of bellows. She is also sometimes represented with a basket of loaves, because when a sore famine raged at Paris she procured bread for the people, and always has suspended round her neck a coin stamped with a cross, which S. Germanus gave her, and bade her henceforth to wear no other necklace. Later representations depict her as a shepherdess, in allusion to her original occupation, with sheep near her, either knitting or with a spindle in her hands, in allusion to her charity in making apparel for the poor. She is commemorated in the Church of Rome on January 3rd. The Churches of Euston and Fornham, Suffolk, are dedicated in her name.

S. George. See Calendar, April 23rd, p. 64.

S. Germanus, B. C., A.D. 448. Bishop of Auxerre, and one of the most celebrated of the Gallican Bishops. He was sent by the council of Arles into England to oppose the Pelagian heresy, which was then spreading rapidly, and which he successfully checked by the eloquence and learning he brought to

bear upon the subject. He came a second time when it was on the increase some years afterwards, and effectually subdued it, "enlightening the whole island with the rays of his sanctity[q]." Thirteen Churches still retain their dedications in his honour, and Selby Abbey in the joint names of SS. Mary and Germanus. Some writers give July 26th, others July 31st, as the day upon which he was commemorated. His legend says that being a young man with large estate, and very fond of hunting, he hung the heads of the beasts he killed on a pine-tree in the middle of the town of Auxerre; Amator, Bishop of that see, cut the tree down, which so enraged Germanus that he resolved to be revenged: in the meantime Amator had a vision which revealed to him that his death was near at hand, and that *he* who threatened his life was to be his successor; he at once laid hold of Germanus, ordained him deacon, and informed him that he was to succeed him as Bishop. As soon as our saint recovered his surprise, "God, who had directed the whole affair, so touched his heart, that when, upon the death of Amator a few days after, he was chosen to succeed him, he made his life a model of the episcopal character." He is, in accordance with this legend, represented as a Bishop with dead or hunted beasts lying around him.

S. Germowe, or *S. Germoke*, is honoured at Ger-

[q] Ancient British Piety, p. 111.

moe, Cornwall. He came over from Ireland with S. Breaca, and built a Church on this site. "His tomb is yet seen there, and his chair is shewn in the Churchyard, and his well a little without the Churchyard[r]." He was commemorated on October 27th.

S. Gerrens is commemorated in the village and Church of Gerrans, Cornwall.

SS. Gervasius and *Protasius, MM.*, c. A.D. 69. These two saints are invariably classed together, whether from being brothers in blood or in martyrdom only is uncertain. S. Ambrose gives a most interesting account of the discovery of their bodies, A.D. 386, and the wonderful miracles they performed, though even then very little was known of their acts and martyrdom. He calls them the proto-martyrs of Milan, as they are believed to have suffered under the persecution of Nero. They are commemorated in the Church of Rome on June 19th, the day of the discovery of their relics. The Church of Little Plumstead, Norfolk, is named after them. Le Clerc represents them in the act of being decapitated, and this agrees with the account of S. Ambrose, that their heads were found separated from their bodies; but other accounts make them beaten to death with leaden clubs, with which they are sometimes represented.

S. Giles. See Calendar, Sept. 1st, p. 102.

[r] Leland's Itinerary, vol. iii.

S. Godwald. The village and Church of S. Godwald, Worcestershire, are named after this saint, who formerly had a chapel outside Sidbury gate, at Worcester, but who he was Leland could not learn, "though some say he was a Bishop."

S. Gormanda. The Church of Roche, Cornwall, is dedicated in this name.

S. Gregory. See Calendar, March 12th, p. 51.

S. Gulval is commemorated at the village and Church of Gulval, and at the Church of Laneast, Cornwall, and is probably a corruption of S. Godwall, who was a native of Wales, and passed into Cornwall and Devonshire, founding an hermitage, which, by the number of disciples who flocked to him, grew into a monastery; he afterwards passed over into Brittany, and succeeded S. Malo, as Bishop of the see now called after his name. He lived about the end of the sixth, and beginning of the seventh centuries, and was commemorated on June 6th.

S. Gorran, H., c. 850. A hermit, who lived a solitary life in a small cell, and in great sanctity, which cell he afterwards gave up to S. Petrock when he went into that neighbourhood; he was commemorated on June 4th, and the village and Church in Cornwall, which occupy the site of his hermitage, are called after his name.

S. Guthlac, or *Guthlake, H.*, A.D. 714. Was in his earlier days, the head of a band of lawless soldiers, but he became afterwards disgusted with his course

of life, and determined to quit the world; he retired first to the monastery of Ripon, and longing there for a life of stricter seclusion and penance, he eventually became a hermit in the desolate island of Crowland in Lincolnshire, where he lived in great austerity for fifteen years, "seeing wonderfull visions and working wonderful miracles[s]." Living in the midst of swamps and marshes, he often thought he was summoned to battle with foul fiends when he saw the wisp-fires in the night[t]." Five years after his death, A.D. 719, Ethelbald, king of the Mercians, founded a famous monastery upon the spot of his retirement, which he dedicated in the name of S. Guthlac's patron saint S. Bartholomew; it now bears the dedication of SS. Mary and Guthlac. There are seven other Churches in the neighbourhood dedicated in his sole honour. April 11th was the day of his commemoration in the old English calendar. In the sculpture in front of

S. GUTHLAC,
from a MS. in the Cottonian Library

[s] English Martyrologe, p. 93.
[t] Churton's Early English Church, p. 181.

Crowland abbey, and in other representations, he is habited as a monk, with a scourge in his hand, and a small dragon or evil spirit at his feet, allegorical of his imaginary fighting with the powers of evil.

S. Gwythian, M. One of the numerous missionaries who crossed over from Ireland into Cornwall about the middle of the fifth century, and who landed near the village which with its Church is now named in his honour. He was martyred by Tewdor the chief of the province or district in which he resided[u].

S. Helen, Emp., A.D. 328. The mother of Constantine the Great, who, soon after her son succeeded to the imperial throne, A.D. 306, embraced the Christian faith, and spent the remainder of her life in zealously promoting it. Constantine being desirous of erecting a magnificent Church on the spot where our Lord was buried, his mother (whom he had proclaimed empress) went to Jerusalem to see his wishes carried out, and there, having an anxious desire to discover the Holy Sepulchre and the Cross upon which our Lord suffered, she directed all her

S. HELEN.
from a brass at Castle Ashby. Northants.

[u] Archæological Journal, vol. ii. p. 230.

enquiries and energies to that end, and after a long and patient search she succeeded in her holy desires. (See Calendar, May 3rd.) She died A.D. 328, having erected many magnificent Christian Churches, and leaving behind her abundant proofs of unbounded charity and liberality in the cause of religion. Some writers make her born in Bithynia, but the tradition that she was a native of this country is almost universal, and seems to be confirmed by her popularity here as a patron saint during the middle ages, seventy-two Churches being dedicated in her name; three in the joint names of SS. Mary and Helen, one in the names of SS. Giles and Helen, and one in the names of SS. John Baptist and Helen. She is also one of the saints most frequently met with, carved, or painted on rood-screens, &c. The old English calendar commemorates her on August 18th. She is represented with an imperial crown on her head, and supporting a cross of large proportions[x]; sometimes she holds three nails in her left hand, and more rarely a model of the Church which she erected at Jerusalem on the site of the holy sepulchre. In Le Clerc she is giving directions to labourers who are digging in search of the cross.

S. Hilary. See Calendar, January 13th, p. 36.

S. Hilda, V. A., 680. Embraced the Christian faith through the preaching of Paulinus at the same time as her relation S. Edwin the king. She was

[x] See also p. 58.

afterwards trained up by S. Aidan, and founding many monasteries became eventually Abbess of Whitby, where she lived in great sanctity. "She was a person of eminent ability and prudence as well as piety, so that her counsel in difficulties was sought, not only by persons in the common class of life, but also by kings and princes[y]." Bede says that her death was revealed to S. Beza, who at the distance of thirteen miles from Whitby saw her soul ascending to heaven surrounded by angels and streams of light. Among other legends she is said to have caused by her prayers the snakes that infested the precincts of her convent to be beheaded and then changed into stone; these are still found headless and in great quantities about Whitby; and are a kind of shell called by geologists Ammonites. Sir Walter Scott alludes to this in Marmion.

"—— of thousand snakes, each one
Was changed into a coil of stone
When holy Hilda prayed."

She was held in much veneration in her own neighbourhood, as is evident from four Churches in Durham and five in Yorkshire still retaining dedications in her honour. She was commemorated on November 18th.

S. Hippolytus, M., A.D. 258. Was the gaoler who had charge of S. Laurence while he was immured in a dungeon, and the courageous fortitude he then displayed so touched Hippolytus, that he and

[y] Churton's Early English Church, p. 100.

his family became converts to Christianity. After the martyrdom of S. Laurence he took the body off the gridiron and buried it, and this becoming known he was carried before the Roman prefect Decius, and acknowledging himself and his family to be Christians was condemned to death; after seeing all his family beheaded he suffered martyrdom by being tied to the tails of wild horses and dragged to death. He is commemorated in the Roman calendar on August 13th, and the Churches of Ryme Intrinseca, Dorsetshire, and Ippolyts, Herts., are named in his honour. He is represented in the garb of a gaoler with keys in his hand or at his girdle; sometimes with a horse near him, or with his feet bound to the tails of two wild horses. This is another instance of the emblem agreeing with the name, Hippolytus in Greek signifying "torn by horses."

Holy Cross. See Calendar, Sept. 14th, p. 107.

S. Hubert, B., A.D. 825, was a nobleman of Aquitaine, so much addicted to the pleasures of the chase that he frequently hunted on fast days; and one day while hunting during Holy Week in the forest of Ardennes, a milk-white stag appeared to him with the crucifix between his horns; this so touched S. Hubert, that he renounced the world, and became a hermit in the forest where this visitation appeared to him. He afterwards became the pupil of S. Lambert, and eventually was created Bishop of Liege. Though no Churches in England are named in his

honour, representations of him are frequently met with. He is considered the patron of hunting and dogs, and is very popular in Belgium and France. His legend is very similar to that of S. Eustace, and they are often confounded together. S. Hubert is generally represented in the attire of a hunter, or more frequently as a Bishop; the legendary stag is his usual accompaniment, either standing near him, or on a book which he carries in his hand; he also frequently has a horn. When with the stag he may be distinguished from S. Eustace by his attire, the latter being dressed as a Roman soldier or knight; without the stag he may also be distinguished from S. Cornelius, who is represented as a pope. He is commemorated in the Church of Rome on November 3rd.

S. HUBERT, from a painting by Wilhem.

S. Hugh. See Calendar, Nov. 17th, p. 136.

S. Hybald, or *Hygbald*, *A.*, A.D. 685. An Abbot in the province of Lyndsay, whom Bede terms "a most holy and most mortified man[z]." His memory is still preserved in Lincolnshire in the village named after him, Hybaldstowe, the Church of which, and

[z] Eccl. Hist., lib. iv. c. 8.

three others in the neighbourhood, are dedicated in his honour. He was commemorated on Sept. 20th.

S. Hydrock is commemorated in the Church and village of Lanhydrock, Cornwall.

S. Ia, or *Ivia*, *V. M.*, sixth century, was daughter of an Irish nobleman, and a disciple of Barracus, a friend of S. Patrick. She came over into Cornwall with many of the other saints commemorated there, (SS. Breaca, Crewenna, Peran, &c.,) in the sixth century, and landed in the bay which is now called S. Ive's bay. Here she built her oratory, and in process of time a village grew around it, which was called after her S. Ive, the Church of which is named in her honour. October 27th was the day of her commemoration.

S. Ida, c. 850. A lady of illustrious birth, and widow of the Lord Egbert, an especial favourite of the Emperor Charlemagne. Her boundless charities and sanctity of life made her to be considered as a luminary of the infant Church of Germany. The only Church in England named after her is that of Ide, near Exeter. She was commemorated Sept. 4th.

S. Illogan, *C.*, is commemorated on October 30th, and "has left his name to the Church and village in Cornwall which he formerly illustrated with his sanctity[a]."

Innocents, the Holy. See Calendar, Dec. 28th.

[a] Memorial of Ancient British Piety, p. 151.

S. Issey. The village of Issey and its Church, in Cornwall, are named in honour of this saint, and the Church and town of Mevagissey in honour of SS. Mevan and Issey.

S. Ive, or *Ivo, B. C.,* c. A.D. 660, is traditionally said to have been a Persian Bishop, who came into England towards the close of the sixth century, and preached the Christian faith. He was commemorated in the old English calendar on April 28th, being the day upon which, four hundred years afterwards, (1001,) his body was discovered by the monks of the neighbouring abbey of Ramsey, in the town in Huntingdonshire which now bears his name, whole and entire, in his episcopal habit, as if he had been but just buried[b]; it was then translated with great solemnity to the abbey of Ramsey in the reign of King Ethelred. The Church and town of S. Ives, Huntingdonshire, above mentioned, and the town of S. Ives, Cornwall, still preserve his memory in England.

S. James the Great. See Calendar, July 24th, p. 93.

S. James the Less. See Calendar, May 1st, p. 71.

S. John the Evangelist. See Calendar, December 27th.

S. John the Baptist. See Calendar, June 27th, p. 82.

S. John of Beverley, B., A.D. 721, Bishop of Hexham, and afterwards Archbishop of York, very cele-

[b] Ancient British Piety, p. 69.

brated for his learning and sanctity, as well as for many miracles, which Bede records at length[c]. He continued in his see thirty-three years, and having by his great age become unable to govern his bishopric, he ordained a successor, and retired to his own monastery at Beverley, where he died and was buried. The Venerable Bede received both Deacon's and Priest's orders at his hands. The Churches of Whatton and Aslacton, Notts., and of Harpham, Salton, and Wressel in Yorkshire, are named in his honour. He was commemorated in the old English calendar on May 7th. Representations of this saint, in episcopal robes, with his crozier, &c., are very common on the walls, and rood-screens, and painted glass of Churches in the northern counties.

S. Jude. See Calendar, October 28th, p. 130.

S. Julian, M., A.D. 313. All authentic history of this saint is quite lost in the wild and terrible legend connected with his name. He is said to have been a nobleman of wealth, who was once pursuing a stag to death in the hunt, when it turned round and told him that he should be the death of his own father and mother: he was so horror-struck at this prophecy, that he determined, as the only means of averting it, not to return home again, and at once galloped off to a far distant country: here after he had lived many years, the legend circumstantially relates—too long for our limits—how this prophecy was eventually

[c] Hist. Eccl., b. v. c. 2—6.

fulfilled, and Julian became the murderer of his parents. In a state of great remorse he resolved to pass the rest of his days in deep penance, and building a cell for himself near the banks of a rapid and dangerous stream, served God by ferrying over it, free of expense, all the poor pilgrims who resorted thither, at all times and in all seasons; near this spot he also built a hospital. For his great liberality to travellers and wayfarers, he is called Hospitator, and is considered the patron saint of travellers, ferrymen, and wandering minstrels. He was commemorated on January 9th, and Churches are named in his honour at Norwich and Shrewsbury, at Benniworth, Lincolnshire, and Wellow, Somerset. He is usually represented with a stag near him, or in a ferry-boat as boatman, or with an oar in his hand.

S. Julitta, M., A.D. 305. The mother of S. Cyricus, or Quiricus, descended of a royal family, who was seized at Tarsus under the persecution of Diocletian, and underwent many tortures, as well as seeing her child martyred before her face, rather than renounce the Christian faith; she quite tired out her torturers and was then beheaded. She, with her youthful son, is commemorated on July 16th, and Churches are generally dedicated in their joint names; the Church and village of S. Juliet, Cornwall, is the only one named after her alone, and this *may* refer to a local saint of this name of whom we have no particulars. (See S. Cyricus, p. 217.)

S. Just, C. Was "held in great veneration heretofore by the Cornish Britons, as appears by the places which to this day bear his name[d];" these are the two villages of S. Just in Cornwall with their Churches. He was commemorated January 22nd.

S. Keby; same as S. Cuby, which see p. 214.

S. Keneburgha, or *Kyneburgh, Q. A.*, A.D. 670. Daughter of Penda, king of Mercia, and wife of Alfred, king of Northumberland; both agreeing to retire from the world, Alfred went to Melrose, and S. Keneburgha to Dormundcastor near Peterborough, where she founded a famous monastery called after her Kyneburgecaster, which in the year 1010 was so totally destroyed by the Danes that every vestige of it has long perished. She was Abbess of this monastery and lived in great sanctity. Her memory is still honoured in the dedication of Castor Church, Northamptonshire. She was commemorated on March 6th.

S. Kenelm, K. M., A.D. 819. Was son of Kenulph, king of Mercia, and succeeding to his father's throne when only seven years old, was committed to the care of his sister Quendreda, who, ambitious to reign herself, caused him to be murdered by one of his guard, and secretly buried; but being a pious child, the legend says the place of his murder was discovered by an angel letting fall upon the high Altar

[d] Memorial of Ancient British Piety, p. 24.

at S. Peter's at Rome, a paper whereon was written in golden letters, these words in Saxon ;—

> "In Clent cow-pasture under a thorn,
> Of head bereft lies Kenelm, king-born."

And his body was afterwards discovered by a ray of light settling over the place where it was interred. "His sister the authour of the foule acte was stroken blind, both her eyes falling out upon a primer wheron she was reading, which being stayned with the bloud of her said eyes, was long kept in memory of this miracle of God's justice[e]." The body of S. Kenelm was translated with much solemnity to the abbey of Winchcombe in Gloucestershire, where many miracles are said to have occurred at his tomb. He is honoured in the old English calendar on July 17th, and seven Churches in England are dedicated in his name, all within the boundaries of the ancient kingdom of Mercia.

S. Kentigern, B. C., A.D. 601 ; sometimes called S. Mungo ; was of the royal blood of the kings of the Cumbrian Britons, who then inhabited the south-west of Scotland. He was brought up from a child in the monastery of Culross, and afterwards being made Bishop of Glasgow, laboured hard to promote primitive piety and monastic discipline in his diocese ; being forced for a time from thence by persecution, he fled into Wales and founded the monastery of

[e] British Martyrologe, p. 196.

Llan Elwy, afterwards called from his disciple and successor S. Asaph. Being recalled to his diocese he presided over it several years longer, and was buried at Glasgow, the Cathedral of which was dedicated in his name. In England we have eight Churches named in his honour, *all* in Cumberland, which was his native country, a striking instance of the reverence so generally paid to the memory of saints in earlier times in the district with which they were connected by birth or location. S. Kentigern is honoured in the old English calendar on January the 13th.

S. Kerrian. A Church in the city of Exeter is dedicated in this name, which is generally supposed to be the same as S. Piran, the father of the Irish saints, who was commemorated on March 5th, and is also known by the name of S. Kyeran. (See account of S. Piran.)

S. Keverne. The Church and village of Keverne, Cornwall, are named after this saint, who was commemorated on December 27th.

S. Kewe, Kea, or *Knee.* These are said to be one and the same saint, of whom nothing is known beyond his festival being kept on August 27th, and the Churches of Kea and S. Kewe being named in his honour, as usual in Cornwall.

S. Keyne, V., c. A.D. 490. Was daughter to Braghan, king of Brecknock, and aunt to S. David; she came into England and led a solitary austere life

for many years in a wood on the banks of the Avon, where now stands the town of Keynsham, where also she is said to have changed by her prayers the swarms of snakes which infested that place into stones, "many of which were to be seen there for divers ages perfectly representing serpents[f]." Many other miracles are also recorded of her. She was commemorated on October 8th, and the Church and village of S. Keyne in Cornwall are named after her. Her well is still pointed out in the same village, the supposed virtues of which have been immortalized in a ballad by Southey. East Looe Church, in Cornwall, is also named in her honour.

S. Kilhome. The Church of Clifton upon Teme, Worcestershire, is named in honour of this saint.

S. Ladoca. The Church and village of Ladock, Cornwall, are named from this saint.

S. Lambert. See Calendar, Sept. 17th, p. 108.

S. Lanty. Landewednack, and the two villages of Lanteglos, Cornwall, have their Churches named in honour of this saint.

S. Laud is commemorated at the Church of Sherrington, Buckinghamshire.

S. Laurence. See Calendar, August 10th, p. 99.

S. Leodegar, B. M., A.D. 678. This saint, who is called in France, S. Leger, was born of noble parents and brought up at the court of King Clothaire II. He was afterwards placed under the tuition of Dido,

[f] Ancient British Piety, p. 141.

Bishop of Poictiers, and gave such proof of learning and sanctity, that he was ordained deacon before the canonical age, and was soon afterwards Abbot of Maxentius, which he held six years, and was then made Bishop of Autun. After he had been Bishop ten years, the troubles incident to a disputed succession broke out in France, and S. Leodegar, refusing to transfer his allegiance from his lawful sovereign, underwent many tortures, had his eyes bored out, and was finally beheaded in a forest, now called S. Leger's wood. Few saints are more popular in France. In England the Churches of Wyberton, Lincolnshire; Basford, Notts.; and Hanston, Sussex, are named in honour of him alone. Ashby, Northants., in honour of SS. Mary and Leodegar. He was commemorated on Oct. 2nd, and is represented as a Bishop with a pickaxe or borer in his hand, with which his eyes were put out; he is thus drawn in a frescoe on the north wall of Wilburton Church, near Ely.

S. Leonard. See Calendar, November 6th, p. 133.

S. Levan was commemorated on Dec. 24th. The Church and village of S. Levan, Cornwall, are named in her honour. She is supposed to be the same as S. Levine, who was martyred by the Saxons whilst visiting the interior of the country[g].

S. Lucy. See Calendar, Dec. 13th, p. 149.

S. Luke. See Calendar, Oct. 18th, p. 127.

[g] Arch. Journal, vol. ii. p. 237.

N.B. There is such a great similarity between the Cornish dedications beginning with this letter, that it is quite impossible to assign them with any certainty to their respective saints; probably several of them may relate to the same, the present mode of spelling and pronouncing them being merely corruptions of the original name.

S. Mabe is honoured at the Church and village of Mabe, Cornwall;

S. Mabyn, or *Mabina*, at S. Mabyn; and

S. Macra at Maker in the same county.

S. Madron, or *S. Madern*, is honoured at a Church near the Land's end, in Cornwall, and was commemorated on May 17th; near the chapel is a well also called by his name, which is celebrated as being the scene of a miracle, recorded by the protestant Bp. Hall, when John Trelille a cripple was suddenly and perfectly cured by washing in its waters, having been admonished to do so by a dream; this occurred in 1640, "and," adds the Bishop, "I saw him able to walk and get his own maintenance[h]."

S. Magnus, B. M., A.D. 1104, called also *S. Mans*, was Bishop of the Orkney Islands at the time when they were invaded by an army of pagan Norwegians, who overran them, and plundered and slaughtered the inhabitants. S. Magnus boldly went out to meet

[h] Invis. World, bk. i. sect. 8.

them, and commanded them in the name of God to cease their devastations, when the barbarians seized him and beheaded him. He is considered the patron saint of the Orkney Islands, and the Cathedral of Kirkwall is dedicated in his name. He was commemorated on April 16th, and the Churches in England named in his honour are Morton, Dorset; Bessingley, Yorkshire; and one in the city of London.

S. Mannacus is commemorated at the Church and village of Mannacus, Cornwall.

S. Margaret, queen of Scotland, A.D. 1093. Was the wife of Malcolm III., and foundress of Dumfermline abbey, where she was buried. She was a princess of the royal race of the Anglo-Saxon kings, and after the fatal battle of Hastings, she fled into Scotland with her brother Edgar, the lawful heir to the throne of S. Edward the Confessor. Among the treasures which she carried with her, was the venerated crucifix, afterwards called the "black rood of Scotland." This cross seems to have engaged her last thoughts, for her confessor relates, that when dying she caused it to be brought to her, and that she embraced, and gazed stedfastly upon it, until her soul passed from time to eternity, on the 16th of November, 1093.

S. Mark. See Calendar, April 25, p. 66.

S. Marnack, or *Marnerch.* The Church of Lanreath, Cornwall, is thus dedicated.

S. Martha, V., A.D. 84. Was the sister of Mary

Magdalene[l], and one of those whom Jesus loved[k]. She is generally supposed to have been one of the holy women present at the Crucifixion[l] and the embalming[m] of our Saviour. Though nothing authentic is known of her beyond the record of the Gospel history, her legend says that after the Ascension she went to Marseilles, and preached to the people there, converting many by miracles; among others she is said to have overcome a terrible dragon that lived in the river there during the day, and came out at night and slew and ate the inhabitants; this she accomplished by sprinkling the monster with holy water, which so subdued it that she bound it with her girdle, and led it to the city, where it was soon killed. The dragon is therefore her usual attribute; she generally has one foot upon it, in one hand an asperge or sprinkle, and in the other a vase of holy water; sometimes she is leading the dragon bound. As the patron saint of

S. MARTHA,
from a painting at Florence.

[l] S. John xi. 1.
[l] Mark xv. 41; Luke xxiii. 27.
[k] Ibid. 5.
[m] Luke xxiii. 55, 6.

housekeeping, she sometimes holds a ladle, and has a bunch of keys at her girdle. She is commemorated in the Roman Church on July 29th.

S. Martin. See Calendar, Nov. 11th, p. 134.

S. Mary the Virgin. See Calendar, February 2nd, June 25th, Sept. 8th, Dec. 8th.

S. Mary Magdalene. See Calendar, July 22nd, p. 91.

S. Matthew. See Calendar, Sept. 21st, p. 109.

S. Matthias. See Calendar, Feb. 24th, p. 47.

S. Maurice, M., A.D. 286. Was general of the Theban legion, which consisted of 6,666 men, all Christians, who refused to offer sacrifice to the gods at the command of the Emperor Maximian for the success of their arms in Gaul, and were by his orders twice decimated. Encouraged by S. Maurice and their other generals, they still refused, and the whole legion was then butchered by the army under the order of the emperor, they offering no resistance, but encouraging each other to suffer. S. Maurice is with his companions honoured in the Roman calendar on Sept. 22nd, and is represented in complete armour, with a sword and banner, and generally, but not always, as a Moor. The Churches of Plympton, Devon; Horkstow, Lincolnshire; Briningham, Norfolk; Eglingham and Ellingham, Northumberland; and one in the city of York, are named in his honour alone; and a Church in the city of Winchester in the joint names of SS. Maurice and Mary.

S. Mawgan. The Churches and villages of Mawgan-in-Meneage and Mawgan-in-Pyder, Cornwall, are named in honour of this saint.

S. Mawnan is commemorated at the village and Church of Mawnan, Cornwall.

S. Medardus, B., A.D. 545. Was much celebrated for his holiness, humility, and almsgiving; born at Salency, near Noyon, c. 457, he very early gave proofs of extraordinary sanctity. He was selected and consecrated Bishop of Noyon by S. Remigius, and afterwards the bishopric of Tournay was added to his cure without his being allowed to give up Noyon; he died at the age of 88, having been Bishop fifteen years. It is related of him that upon being appealed to by two noblemen to settle a dispute between them relative to the boundary of their lands, he set his feet upon the proper boundary stone, and their shape was immediately impressed on it; and also that at his funeral two white doves from heaven floated over his coffin, and that a third came out of the coffin and flew with the others to the skies; he is therefore represented with three white doves flying over him, and the marks of his footsteps in the pavement upon which he treads; also in accordance with another legend, an eagle with outstretched wings over his head protects him from rain; sometimes a beggar stands near him, to whom he is giving alms. He is always habited as a Bishop, and is commemorated on June 8th. The

Church of Little Bytham, Lincolnshire, is named in his honour.

S. Melan, C., is commemorated on October 10th, the Church of Mullion, in Cornwall, being dedicated in his name, as well as one in the archdeaconry of Llanda

S. Meliorus, or *Melior, M.*, A.D. 411. Son and heir of Melianus, duke of Cornwall, who having become a Christian, was by his brother-in-law, a pagan, "partly in hatred of his faith and religion, and partly to injoy his inheritance[n]," cruelly murdered and mutilated. The Church of Linkinhorn, Cornwall, where he was buried, is named in his honour, "wherat in signe of his innocency it pleased God forthwith to worke many miracles[o]." He is commemorated on January 3rd. S. Mylor in the same county probably derives its name and the dedication of its Church from this saint.

S. Mellin has left his name to the Church and village of Mellion, Cornwall. He is commemorated on Dec. 24th.

S. Merther is commemorated at the village and Church of Merther, Cornwall, and is probably the same saint who is commemorated rather extensively in Wales under the name of Merthyr.

S. Merryn was commemorated on January 6th, the village and Church of S. Merryn, Cornwall, being named after him.

[n] English Martyrologe, p. 3. [o] Ibid.

S. Metherian. The Church of Minster, in Cornwall, is thus dedicated.

S. Mevan, or *Mewan*, is honoured in the Church and village of S. Mewan, Cornwall, and in conjunction with S. Issy at Mevagissy, in the same county.

S. Michael and All Angels. See Calendar, Sept. 29th, p. 110.

S. Milburga, V. A., A.D. 664. Was daughter of Merowald, prince of Mercia, and of the blood royal of Kent, and sister to S. Mildred. She was from her childhood earnestly given to holiness of life, and becoming Abbess of Wenlock, trained up many virgin saints. Her body, says William of Malmesbury [p], was found in a vault in that Church, A.D. 1101, and being taken up, yielded a most balsamic odour, which perfumed the whole Church. She is commemorated in the old English calendar on Feb. 23rd, in the Church of Rome: Stoke and Becbury, in Shropshire; Wixford, in Warwickshire; and Offenham, in Worcester, have Churches dedicated in her name.

S. Mildred, V. A., c. A.D. 670. Another daughter of Merowald, prince of Mercia, and sister to S. Milburga. Like her sister she seems early to have renounced the world, and first dedicated herself to God in a monastery in France; she afterwards returned to England, and gathering together seventy virgins, she founded for them the monastery of Menstrey, (now Minster, in Thanet,) in Kent, and

[p] B. ii. c. 13.

presided over them as abbess until her death, with much sanctity. The Churches dedicated in her honour are at Preston, and at Canterbury, one in Bread Street, and one in the Poultry, London, and the Church of Whippingham, Hampshire. She is commemorated February 20th.

S. Morwenna or *Modwenna, V. A.*, A.D. 870. Was daughter to a king of Ireland, who coming over to England, is said to have cured the son of King Egbert of a dangerous sickness, by her prayers after all the court physicians had failed; she refused all presents, and the king in gratitude, founded for her the famous monastery of Pollesworth, in Warwickshire, of which she became Abbess, and among others, trained up S. Edith, S. Osyth, &c., living in "rare sanctimony of life;" among other miracles it is recorded that by her prayers she raised to life S. Osyth, then a girl, after she had been drowned and laid in the river three days. She is commemorated in the old English calendar on July 6th, and is usually represented as teaching a young princess to read. Marham Church, and Morwenstow, Cornwall, are named in her honour. Burton-upon-Trent is dedicated in the joint names of SS. Mary and Modwenna.

S. Nectan, C. A holy man, very much esteemed by Githa, wife of Earl Godwin, through whose intercessions she believed her husband to have escaped shipwreck; she founded a monastery to his memory,

at Hartland, in Devonshire, which for a long time possessed his relics. He probably resided some time at S. Nighton, in Cornwall, the Church being dedicated in his name, from which the name of the village is obviously derived. The other Churches named in his honour are Hartland and Welcombe, in Devonshire. He was commemorated on January 22nd.

S. Neot, C. A.D. 877. Was born of noble parentage, and, according to some of the Chronicles, was related to King Alfred; there is no doubt that he was the preceptor and adviser of this great king, who was much attached to him, and "by whose counsell and exhortation, the said King founded the famous University of Oxford[q]; he was also his comforter in adversity, as well as the reprover of his faults. S. Neot was first a monk of Glastonbury, and afterwards led a solitary life in Cornwall, and "became one of the greatest scholars of the age, but was yet more admirable for his humility, devotion, and piety[r]." He also "went many times, probably with the charge of Peter-pence, which Ethelwolf and Alfred sent, to Rome[s]." He died on July 31st, upon which day he is commemorated in the old English calendar. His body was first buried in his own Church, in Cornwall, but in the reign of King Edgar his relics were translated by Count Ethelric to a town in Huntingdonshire, called Einulfsbury, now S. Neot's;

[q] English Martyrologe, p. 209.
[r] Butler's Lives of the Saints. [s] Churton's Early English Church, p. 206.

many wonderful legends being told concerning them. In Cornwall he is commemorated at Lansnewth and S. Neot's, the Churches being both named after him. The town of S. Neot's, Huntingdonshire, is also named from him, but the Church is dedicated in honour of the Blessed Virgin.

S. Newland, is commemorated at the Church of Cardynham, Cornwall.

S. Newlyn, at the Church and village of Newlyn, in the same county.

S. Nicholas. See Calendar, Dec. 6th, p. 147.

S. Ninian, B., A.D. 432. Called by Bede, "a most reverend Bishop and holy man[t]," was a native of North Wales, and the first who instructed the southern Picts in the Christian religion; he converted many, and was made Bishop of S. Martin's in Scotland. He wrote a commentary on the Psalms, and opposed the heresies of his countryman and contemporary, Pelagius, when they were making great progress in this country. He is commemorated on September 16th. The Church of Cury, in Cornwall, is named in his honour.

S. Nonna, or *S. Nunn*, A.D. 500. The mother of the celebrated S. David of Wales, and the "spiritual mother of many religious women[u]." She is commemorated on March 2nd, and the Churches of Alternon and Pelynt, Cornwall, and Bradstone, Devon, are named in her honour.

[t] Lib. ii. c. 4. [u] Memorial of Ancient British Piety, p. 45.

S. Olave, Olaus, or *Holofius, K. M.*, A.D. 1030. The first Christian king of Norway; he was converted through the ministry of the English, received confirmation from an English Bishop, King Ethelred standing as his godfather, and sent into England for missionaries to preach Christianity in his own country. He seems to have attached himself particularly to England, and came with a powerful fleet up the Thames as far as London bridge, to help King Ethelred dislodge the Danes from London and Southwark, which they then possessed.

S OLAVE,
from a rood-screen in Norfolk.

He particularly distinguished himself in the destruction of London bridge, and "there can be little doubt, that gratitude for the remembrance of this service led the English to preserve the memory of S. Olave in the Churches called by his name at each end of London bridge[x]." Tooley street, in Southwark, is also a corruption of S. Olave's street, as Size lane is of S. Scithas' lane, and S. Tole's at Oxford of S. Aldate's. S. Olave's zeal in the cause of Christianity raised up much opposition among his pagan subjects, by whom

[x] Churton's Early English Church, p. 268.

he was slain in battle on July 29th, 1030, the day upon which he was commemorated. He is represented as a king, with a dagger, sword, or halbert, in reference to his martyrdom; and sometimes, as in the illustration given, with a "whole loaf" in his hand, a rebus upon his name Holofius. Fourteen Churches in England still retain dedications in his name.

S. Onolaus is commemorated at Portlemouth, Devon, in the dedication of the Church there.

S. Osmund, B., A.D. 1099. Was a noble Norman by birth, and came over to England with William the Conqueror, by whom he was made Lord High Chancellor; he was the compiler of the Sarum breviary, and was a great benefactor towards rebuilding the Cathedral of old Sarum, over which he presided as Bishop for sixteen years with great sanctity. His body was interred in his Cathedral, and afterwards translated to the Cathedral of new Sarum, or Salisbury, where it now remains, and which was originally dedicated in his name. He was commemorated in the old English calendar on July 16th.

S. Oswald, K. M., A.D. 642. The most eminent of our early Saxon princes, called by Bede "the most Christian king of Northumbria, and a man beloved by God." As soon as he came to the throne, he sent into Scotland for a teacher to instruct his people in the Christian faith; and S. Aidan being sent, he gave him for his see the island of Lindisfarne, the mother foundation of the bishopric of Durham. Bede gives

a long account of his life and numerous miracles, and mentions that before going into battle with one of his

S. OSWALD,
from the Lubeck Passionale.

adversaries, when the two armies were in sight of each other, he caused a large cross of wood to be erected in the front of his ranks, and they all knelt down and implored Divine assistance in overthrowing their foes, in which they were successful[y]. Other legends concerning S. Oswald relate that at his coronation the vessel containing the holy oil was broken, and immediately a raven appeared carrying in its beak the chrismatory and a letter in which was written, "S. Peter himself has consecrated it." When the king was wishing to marry a maiden whose

[y] Eccl. Hist., book iii. c. 2.

father killed all suitors, the raven (or dove) was sent with a ring and a letter of solicitation, and performed his duty with the best results. After reigning over his kingdom nine years, he was slain in battle in defence of the Christian faith, by Penda the pagan king of Mercia, "at a place in Shropshire called afterward of his name, Oswaldestree, where now is built a fayre market towne styll retayning that ancient name, though somewhat corrupted in pronunciation and commonly called Oswestry[z]." Other writers place the scene of this battle at Winwick, Lancashire; it is called by the old chroniclers, Maiserfield. Penda ordered S. Oswald's head and arms to be cut off and fixed upon stakes, where they remained for a year and were rescued by King Oswy; the head was afterwards deposited between the arms of S. Cuthbert, and forms his usual attribute; (see S. Cuthbert, p. 215;) the arms were preserved at Bamborough. In allusion to the legends above related, he is usually represented as a king, sometimes in armour, with a cross, often of huge proportions, in his hand, or with a raven (or dove) near him, with a chrism and letter in its beak, or with a ring; sometimes, as in our illustration, there are two ravens. He was commemorated in the old English calendar on August 5th. Fifty-seven Churches in England are named in honour of S. Oswald; but some of these may refer to

[z] English Martyrologe, p. 165.

S. Oswald, Bishop of Worcester, and afterwards Archbishop of York, A.D. 992, who was a great friend of S. Dunstan's, and joined him in bringing the monastic orders into power and influence to the superseding of the secular clergy; he was buried in the Church of S. Mary at Worcester, which he had built; but when the Cathedral of Worcester was rebuilt in 1218, his remains, with S. Wulstan's, were translated thither, and the Cathedral re-dedicated in the names of the Blessed Virgin, S. Peter, S. Wulstan, and S. Oswald. His death is commemorated on February 28th, and his translation on October 15th.

S. Oswyn, K. M., A. D. 651. King of the Deiri and a most zealous Christian. Bede[a] speaks in terms of great honour of his wonderful piety and devotion, and relates an interesting anecdote of his charity and humility to S. Aidan. He was treacherously murdered by his rival, Oswy, king of the Bernicians, and privately buried; but his body being miraculously discovered was translated to Tynemouth Priory, which was afterwards under the invocation of the Blessed Virgin and S. Oswyn, which dedication the Church still retains. His death is commemorated on August 20th, his translation on March 11th. The seal of Tynemouth Priory (14th century) represents S. Oswyn, crowned, with a sceptre in one hand and

[a] Book iii. c. 14.

a spear in the other, in one compartment, and the Blessed Virgin and Child in another.

S. Osyth, or *Scytha*, *V. M.*, A.D. 870, daughter of Frewald, a Mercian prince, was born at Quarrendon, Bucks., and became the virgin consort of Suthred, the last king of the East Angles, who bestowed upon her the manor of Chick, in Essex, where she founded a monastery of which she became Abbess. The Danes when they invaded that kingdom, "comminge to her said monasterie cut off her head in hatred of the Christian religion—the which she takinge up from the ground carried three furlonges to a Church of S. Peter and S. Paul, where coming to the Church dore imbrewed in her owne innocent bloud she fell downe and so ended the course of her martyrdome. In the place also where she was beheaded there presently sprung up a miraculous fountayne of water very soveraigne for many diseases which even untill this day is greatly esteemed by the inhabitantes heere about[b]." She was commemorated on October 7th. The village and Church of S. Osyth, Essex, which was formerly called Chick, and the Church of Denham, Suffolk, are named in her honour. Size lane in London was formerly called "S. Sithe's lane, so called of S. Sithe's Church which standeth against the north end of that lane." (Stowe.) This Church has been destroyed ever since the Great Fire of London, and never rebuilt. On the seal of her priory (which

[b] English Martyrologe, p. 272.

S. OSYTH, or SITHA.

From painted glass of the fifteenth century in Mells Church Somersetshire.

is still extant[c]) she is represented carrying her head under a canopy, and on one side a sword, the instrument of her martyrdom, on the other a key. These probably allude to her Church being under the invocation of SS. Peter and Paul, of whom they are the emblems. She is also represented with a rosary or bible in one hand, and a bunch of keys in the other, one of which is usually a clicket or latch-key. In our illustration it is rather difficult to define what she carries in her right hand, it has generally been supposed to be three loaves, but it has also been ingeniously surmised to represent the east end of a building, with a triple apsidal termination, probably of the Church which she founded[d], while the latch-key refers to her having presided over her monastery as abbess.

S. Ouen, or *Owen*, *Abp.*, A.D. 683. Was the son of a French nobleman, and being placed in the court of King Clothaire II., met there with S. Eloy, or Eligius, with whom he contracted a great friendship. He was keeper of the seal to two successive kings of France, and after many importunities he at length obtained permission to receive the tonsure, and was shortly after elected Archbishop of Rouen, in which position he distinguished himself by his austerities to himself,

[c] See Archæologia, vol. xviii. p. 415.

[d] Ositha by long-continued labour and great expense, caused a Church to be built in Chic, in honour of the Apostles Peter and Paul, as also buildings convenient for the uses of the holy nuns, of wonderful masonry. —Leland's Itinerary, vol. iii. p. 42.

and his humility and charity to others. He presided over his see forty-three years, and there is a long list of miracles performed by his relics. He is commemorated on August 25th, and Bromham, Bedfordshire, and the cities of Hereford and Gloucester, have each a Church named in his honour, and one in the city of Bristol, called S. Ewin's, is said to refer to this saint.

S. Pancras, M., A.D. 304. There is much obscurity regarding the life and acts of this once very popular saint, but the best accounts make him to have suffered martyrdom at Rome under the persecution of Diocletian, when he was but fourteen years old. In the year 656 Pope Vitalian sent some of his relics as a present to King Oswy of Northumbria, and the possession of these in this country may account for eleven Churches being named in his honour. One authority[f] states that the Church of S. Pancras, Canterbury, was the first consecrated by S. Augustine after his arrival in England. He is represented with a youthful countenance, carrying a book and a palm-branch, and treading upon a heathen (?), symbolical of his triumph over their persecution. May 12 is the day of his commemoration.

S. Pandiana, V., A.D. 904. A Scottish virgin, who to escape the tyranny of her father, said to have been a king of Scotland, retired to Eltisley in Cambridgeshire, where she led a solitary life in great

[e] Bede, lib. iii. c. 29.

[f] Lives of the Saints, 4to. 1729. vol. ii. p. 298.

sanctity, and is still commemorated in the dedication of the Church there in conjunction with S. John. She was honoured on August 26th.

S. Paternus, B., A.D. 555. Was a native of Bretagne, who at an early age joined a mission coming over to Great Britain, and settled in Cardiganshire, where he embraced the monastic life and founded several monasteries; there he became intimate with S. David, and accompanied him to Jerusalem, where he was consecrated Bishop of Mauritania, in Cardiganshire. Afterwards, at the unanimous request of the people of Vannes, in his native country, he was translated to that see, where he died on the 15th of April, the day upon which the old English calendar commemorates him. The Churches of South Petherwin, Cornwall, Trewen, in the same county, and North Petherwin, Devonshire, are named in his honour. He is represented in episcopal robes with a serpent near him, in reference to a legend that he was bitten by a venomous serpent, and suffered no harm from it.

S. Patrick, B., A.D. 464. Apostle of Ireland, was born towards the end of the fourth century, some writers say in Somersetshire, others at Killpatrick, in Scotland; he is said to have been instructed in the Christian faith by S. Martin of Tours, who was connected with him by relationship; after being consecrated at Rome, he went to Ireland, and was the principal agent in establishing the Christian religion

in that kingdom, of which he has ever been considered the patron saint. The tradition of his having driven all snakes and reptiles out of Ireland is well known; the shamrock too is said to have been assumed as the Irish national emblem, from S. Patrick having used it to illustrate the doctrine of the Holy Trinity. After enduring many persecutions and hardships, S. Patrick is reported to have died at Down, in Ulster, at the age of a hundred and twenty-three. He is commemorated in the Church of Rome on March 17th, and has seven Churches in England named in his honour. He is represented in full episcopal habit, with snakes and other reptiles before him, sometimes touching them with the bottom of his crosier, as if driving them away.

S. Paul. See January 25th, p. 40.

S. Paulinus, B., A.D. 644. A disciple of S. Gregory the Great, sent by him into England to aid S. Augustine in extending Christianity there. He was sent to preach the faith to Edwyn, king of Northumbria, and was the means of converting him and his nobles, and many thousands of his subjects, of which the Venerable Bede gives a most interesting account[s]. King Edwyn immediately after his baptism, commenced the Cathedral of York, of which see S. Paulinus was the first Archbishop, but being slain in battle against Penda, the pagan king of Mercia, a violent persecution ensued amongst the Christians of

[s] Eccl. Hist., b. ii. c. 13, 14.

Northumbria, and S. Paulinus returned to Kent, where he presided over the see of Rochester till his death. He is described to us in Bede[h], as "tall of stature, a little stooping, his hair black, his visage meagre, his nose slender and aquiline, his aspect both venerable and majestic." He is commemorated in the old English calendar on October 10th. The Churches of Paul's Cray, and Crayford, in Kent, and S. Paul, Cornwall, are dedicated in his name.

S. Peter. See Calendar, June 29th, p. 84.

S. Petrock, C., A.D. 564. Was a native of Wales, he first passed over into Ireland, where he spent twenty years in studying the Scriptures, and then went into Cornwall, where he founded a monastery, at a place called after him Petroc-stow, now Padstow. He afterwards retired from Padstow to Bodmin, where he founded a second monastery, which was one of the most celebrated in that part of the kingdom, and was made an episcopal see A.D. 905. S. Petrock died at Bodmin on June 4th, the day of his commemoration, and his relics were kept there till they were stolen by one of the canons in 1178, and carried to S. Meen's monastery in Bretagne; the king of England however procured their return, and they were remaining at Bodmin in Leland's time. His great popularity in this part of the kingdom is attested by thirteen Churches being named in his honour, including Padstow and Bodmin; four of these

[h] Eccl. Hist., b. ii. c. 16.

are in Cornwall, and nine in Devonshire. Some writers make two saints of this name, one of Padstow, and one of Bodmin, but there does not appear to be sufficient ground for this conclusion.

S. Philip. See Calendar, May 1st, p. 70.

S. Pinnock is commemorated at the Church and village of S. Pinnock, Cornwall.

S. Piran, or *Kyeran*, c. 460. Was born of noble blood in the province of Ossory, in Ireland: and led an eremitical life in a cell he had built for himself, at a place in King's county, now called after him Seir Kyeran. From this retired spot, though far advanced in years, he was induced to go forth as a missionary into Cornwall, where he landed on the west coast early in the fifth century near the place still called after him, Piran in Zabuloe, where he built a cell and oratory and passed the remainder of his days, being buried in the Chapel he had built. The rapid accumulation of the shifting sands peculiar to that part of the coast is supposed to have completely buried this oratory, probably at no great lapse of time from the death of the saint, but tradition ever kept alive the exact spot, and the hill of sand which overwhelmed it was long a favourite burial-place; in the sixteenth century it is mentioned by Camden as a little Chapel now buried in the sand, dedicated to S. Piran of Ireland, "who lies interred within it." But a few years ago the shifting sand hills which had so long engulphed this interesting relic began to

move, and after the lapse of nearly 1000 years the Chapel of S. Piran was restored to view in as perfect a state as when first buried, and the tomb of the saint found within the chancel-screen at the east end undisturbed, a most interesting account of which has been published by the Rev. W. Haslam[1]. S. Piran is commemorated on March 5, and in addition to this Church of Piran in Zabuloe, Piran Arworthal Church, Cornwall, is named after him. Piran Uthnoe, in the same county, is said to be dedicated to S. Uthnoe, though the name of the village is evidently derived from S. Piran; the Church of S. Kerrian, Exeter, is also supposed to be named in honour of this saint.

S. Pratt. The Church of Blisland, Cornwall, has this dedication.

S. Probus, C. Was commemorated on February 5th; the Church of S. Probus, Cornwall, which was formerly collegiate, is dedicated in his name.

S. Quinton, M., A.D. 287. Was a native of Rome, and of noble family, and held a high command in the army, but having embraced Christianity, he resigned all chances of worldly preferment, and undertook a mission into Gaul to preach the Gospel there, where he converted many by his preaching, his miracles, and his holy life. He was arrested at Amiens during the persecution of Diocletian, and after many barbarous tortures he perfected his martyrdom by death

[1] London, 1844. See Archæological Journal, vol. ii. p. 227, &c.

on October 31st, the day on which he was commemorated. Frome in Dorsetshire has its Church named in his honour. His usual emblem is a spit, upon which he is said to have been impaled.

SS. Quiricus and Julietta. See pp. 217, 251.

S. Radegund, Q., A.D. 587. Was the daughter of a petty king of Thuringia, and was taken captive in an incursion of the Franks into her father's territory while quite a child. She fell to the share of Clothaire, fifth king of France, who educated her with the view of making her his queen, and it seems that from her attendants she first learnt the doctrines of Christianity, which she embraced with much fervour, and longed to become a virgin saint. She was, however, forced to become the wife of King Clothaire, but shortly after obtained his consent to retire to the cloister. She founded a monastery at Poictiers, but declined to become the abbess, and passed her life there under obedience to one whom she had raised to that dignity, in great holiness and piety. She died on August 13th, (being about sixty-eight years of age,) on which day she was commemorated. She is represented as a queen, with a royal crown at her feet; and in allusion to the legend that wild beasts associated with her without fear, she generally has two wolves or other wild beasts near her. There was formerly a large nunnery named in her honour at Cambridge, the chapel of which still forms the chapel of Jesus College. The other Churches dedicated in

her name in England are Whitwell, Hants; Grayingham, Lincolnshire; and Scruton, Yorkshire; Postling, Kent, is named in honour of SS. Mary and Radegund.

S. Remigius (of Lincoln), B., A.D. 1091. Was originally a monk of Feschamp in Normandy, a great promoter of the cause of William the Conqueror, and by him appointed to the see of Dorchester in Oxfordshire, of which he was the last Bishop, as he shortly afterwards removed the see to Lincoln, where, says Stow, "he built a goodly Cathedrall Church and adorned the same with clarkes that were approved both in learning and manners." The ancient chroniclers report him as famous for sanctity of life and learning, and John de Brompton says of him, Erat autem staturâ parvus, sed corde magnus, colore fuscus, sed operibus venustus, "Of stature small, but great in heart—dark in hue, but fair in deeds." He seems to have stood high in favour with the king, who by his advice and direction founded Battle Abbey in Sussex, and the celebrated monastery of S. Stephen at Caen. He was commemorated on May 12th, and to him some of the Churches dedicated in this name are most probably to be assigned, as well as some to his namesake, the Archbishop of Rheims in the fifth century; (see Oct. 1, p. 120;) there are seven in all, one in Huntingdonshire, two in Leicestershire, and four in Norfolk.

S. Richard. See Calendar, April 3rd, p. 61.

S. Robert of Knaresborough, H., A.D. 1150. Was

first a monk of Whitby, but afterwards embraced a solitary life amongst the rocks near the river Nidd, close by Knaresborough, and where his cave is shewn to this day. He is said to have established a religious community for the redemption of captives out of the hands of infidels. He was commemorated on May 23rd. The Church of Pannall, Yorkshire, is dedicated in his name.

S. Romald is commemorated at the Church and village of Romald Kirk, Yorkshire, and was honoured on February 20th.

S. Rumon, B. A Bishop whose body in former times reposed in the Church of Tavistock Abbey, where he was honoured as a patron; the Churches *now* named in his honour are, Langhorne, Ryan, Ruan Major, and Ruan Minor, Cornwall; and Romans-leigh, Devonshire. He was commemorated on October 23rd.

S. Rumbold or *Rumbald.* "Sonne to a British King of our Iland, who as soone as he was borne into the world and baptized did miraculously speake and foretell divers wonderfull thinges and professing himselfe a Christian presently yielded up the ghost. His body was with great veneration buryed at the towne of Brackley, in Northamptonshire, whereat it is recorded divers miracles have byn wrought[k]." Pentridge and Shaftesbury, in Dorsetshire, and Rumbolds-dyke, in Sussex, and Walton near Brackley,

[k] English Martyrologe, p. 248.

Northamptonshire, have Churches named in his honour. He was commemorated on August 28th.

S. Rumold, or *Rumwald*, *B. M.*, A.D. 775. Was a native of Ireland, and the first who established Christianity in Flanders, and laboured to propagate it there for many years. He was slain by two soldiers whom he had reproved for their sinful life, and buried at Malines, (Mechlin,) the Cathedral of which still possesses his shrine and is named in his honour. His death is commemorated in the Church of Rome on June 24th, his translation or burial on July 1st. Colchester, and Bonnington in Kent, have Churches dedicated in his name.

S. Ruthen. Longdon Church, Shropshire, is dedicated in honour of this saint.

S. Sampson, *B.*, A.D. 565. Is said to have been a native of this island, of "Royall British bloud," and a scholar of S. Dubritius, who consecrated him Bishop of York; when the Saxon invaders reached that part of the kingdom he was obliged to flee, and the saint then considered where he might be most useful, and resolved at length to attempt the conversion of Bretagne; on his way thither he stopped some time in Cornwall, converted many of the natives, and erected a Church and monastery there. He fixed his residence in Bretagne at Dol, under the auspices of King Childibert, where it is said he erected a Bishop's see, and converted many thousands of the inhabitants, and died there in his eighty-fifth year.

He is commemorated in the old English calendar on July 28th. The Churches of Southill and Tolant, in Cornwall; Cricklade, Wilts; and one in the city of York, are named in his honour alone; and Milton Abbas, Dorsetshire, in the joint names of SS. Mary and Sampson.

S. Sanscreet is said to be commemorated at Sanscreed, Cornwall, but there is little doubt the proper dedication is S. Creed, as the name of the village implies. There is another Church and village so dedicated.

S. Sebastian, M., 288. Was born at Narbonne, in France, but settled at Milan, and was there educated in the Christian religion; he afterwards entered the army, and became a captain in the Pretorian guard; while on duty at Rome he employed himself in converting the heathen, comforting the persecuted, and strengthening those who felt their courage failing. He was at length arrested and carried before Diocletian, who, incensed at his firmness in the Christian faith, ordered him to be tied to a tree and shot to death, which sentence was apparently carried out, but the saint not being quite killed was restored in a few days by his friends, but on his again confronting Diocletian, he was again seized and beaten to death with clubs. He is commemorated on January 20th. The Church of Gonerby, Lincolnshire, is named in his sole honour, and Woodbastwick, Norfolk, in conjunction with S. Fabian, who is also commemorated

on this day. S. Sebastian is represented tied to a tree pierced with arrows, or with arrows at his feet. He is readily to be distinguished from S. Edmund, who is usually apparelled in regal attire and crowned, while S. Sebastian is almost naked, and has, if any thing, a helmet on his head. Generally too he is pierced with far fewer arrows than S. Edmund; representations of his martyrdom are not uncommon in England, and very frequent on the continent.

S SEBASTIAN.
from an illuminated MS.

S. Senan, B., c. 544. A native of Ireland, who went to Rome for spiritual instruction and afterwards returned to Wales, where he contracted a great friendship for S. David; he then passed over into Ireland, founding many Churches and the famous monastery of Inis Cathaig. He was commemorated on March 8th, and the village and Church of S. Sennen, Cornwall, are dedicated in his name.

S. Seir, is commemorated in the dedication of Stinchcombe Church, Gloucestershire, and is probably the same as S. Cyr or Cyricus, pp. 217, 251.

S. Sepulchre, or more properly *Holy Sepulchre*. This dedication most probably had its origin from the Crusades: many of those engaged in the holy

wars, on their safe return to England, founded and endowed Churches, no uncommon offering of gratitude in those dark ages: an obvious and natural dedication would occur in the name of that venerated building, for the acquisition of which they had risked so much, and which in those days was pointed out as an especial object of regard to the faithful. In many instances they even imitated the *form* of the Holy Sepulchre in the Churches they erected, by building them in a circular form. Only four of these are now remaining in England; at Cambridge, at Northampton, the Temple Church, London, and Little Maplestead, Essex. Those at Cambridge and Northampton still retain the dedication of the Holy Sepulchre; the Church of Bothal, Northumberland, and one in London, are also similarly named.

S. Sexburgha, Q. A., A. D. 699. Was wife of Earconbert, king of Kent, and daughter of Anna, king of East Anglia. After her husband's death she governed his kingdom for a time, and founded a monastery in the Isle of Sheppey; she afterwards retired to the monastery of Ely, of which her sister S. Etheldreda was abbess, at whose death she succeeded to that dignity, which she held till her own death, and was buried close to her sister. She is commemorated on July 6th. There is no Church in England dedicated to her alone, but that at Minster in Sheppey (where she founded her monastery) is named after S. Sexburga conjointly with S. Mary the Virgin.

S. Sidwell, or *Sativola, V. M.*, 740. Was martyred and buried near S. Sidwell's Church, Exeter, and afterwards canonized and much esteemed for her sanctity. William of Worcester has this record of her, "sancta Sativola virgo, canonizata jacet in Ecclesiæ sanctæ Sativolæ civitatis Exoniæ ultra portam orientalem." Near to this Church still exists an ancient well supplied by a fine spring, named S. Sid's well, near which, according to tradition, she lived the life of a recluse. She was commemorated on December 18th: there is a representation of her in the east window of Exeter Cathedral, with a scythe in her hand and a well behind her; this is probably only a rebus upon her name, which is sometimes written Sithewella. On one of the columns of Exeter Cathedral she is represented carrying her cut-off head.

S. Simon. See Calendar, October 28th, p. 130.

S. Sithney is commemorated in the Church and village of Sithney, Cornwall.

S. Stephen. See Calendar, December 26th, p. 152.

S. Stithian, is commemorated at Stithian's, Cornwall.

S. Swithun. See Calendar, July 15th, p. 87.

S. Sylvester. See Calendar, December 31st, p. 156.

S. Symphorian, M., c. A.D. 180. Was a native of Autun in France, and brought up from his youth in the Christian religion. On the day when it was

usual among the heathens to carry the statue of Cybele in procession, he openly expressed his contempt at their idolatry, and refused to adore that goddess; for this he was taken before the governor of Autun, whipped, and afterwards beheaded. A magnificent Church was built over his relics in the fifth century. He is commemorated on August 22nd; Forrabury and Veryan, Cornwall, have Churches dedicated in his name.

S. Tallan is commemorated at Talland, Cornwall.

S. Tesselain; the Church of Sellack, Herefordshire, is named in honour of this saint.

S. Tethe, or *S. Etha.* A Church and village in Cornwall commemorates this saint, who was honoured on September 6th.

S. Theobald, c. A.D. 1066. Was the son of Arnoul, count of Champagne in France, and even in his youthful days, from reading the lives of the early hermits of the Church, he sighed for a life of retirement and solitude. Despising the position of worldly honour to which he was born, accompanied by a friend with similar views, he one day privately left his home, and walked barefooted to Germany, building himself a cell in a forest of Swatin. Fearing the reputation for sanctity they acquired in this locality, the two friends made several pilgrimages, always barefooted, to several distant shrines, finally retiring to cells they built for themselves in a wood near Vicenza. Here S. Theobald remained, spending his

life in strict penance and austerity, filling all Europe with his reputation for sanctity, miracles, and prophecies, and dying of a grievous malady at the age of thirty-three. He was commemorated on July 1st; the Churches of Great Hautbois, Norfolk, and Great Musgrave, Cumberland, are named in his honour. Caldecot, Warwickshire, in honour of SS. Theobald and Chad.

S. Thomas of Canterbury, Abp. M., A.D. 1170. The romantic tradition of the parentage of this illustrious martyr is well known,—and his support of Henry II. against Stephen,—his elevation to the Chancellorship,—the pomp and magnificence he then displayed,—his consecration as Archbishop of Canterbury,—then the total change of his manner of life to the most rigid austerity,—his long dispute with the king,—his unflinching support of the rights and privileges of the Church,—his patient martyrdom at the altar's foot,—his great popularity throughout all Christendom,—the thousands who flocked to his shrine,—the miracles recorded to have been worked there,—and the translation of his remains to the beautiful chapel which still bears his name:—all

S. THOMAS, of Canterbury.

these are matters easily found in history, and need not be further mentioned here. His death was formerly commemorated in the English calendar on Dec. 29th, and his translation on the 7th of July, but though Henry VIII. erased his name from the calendar, he is still commemorated by sixty-four Churches in England being dedicated in his name. He is usually represented as a Bishop, with a sword stuck into the crown of his head; it is often a short one, more like a chopping knife, and when he has on his mitre it is sometimes stuck through that, not so deep as his head.

S. Thomas the Apostle. See Calendar, Dec. 21, p. 151.

S. Tournay is commemorated at Northill, Cornwall.

Holy Trinity. See Moveable Feasts, p. 172.

S. Trumack. The Church of Towednack, Cornwall, is named in honour of this saint.

S. Tudaye is commemorated at the Church and village of Tudye, Cornwall.

S. Uny is commemorated at Lelant and Redruth, Cornwall.

S. Urith, or *Hieretha, M.,* c. A.D. 1171. "Chittlehampton, (Devon,) in time past hath been notable for that Hieretha, born at Hoford, (Stowford,) com. Devon, canonized a saint, and was here interred, unto whose memory the Church was dedicated, and she was esteemed to be of such sanctity, that you may

read of many miracles ascribed to her holiness in his book that penned her life[l]." "The hamlet of Stowforde, did some time belong to the Duchy of Lancaster. In this place was Hieretha, patroness of Chittlehampton, born, who, as the legend of her life makes mention, suffered the next year after Thomas Becket, in the reign of King Henry II., in which history the names of her parents are set down[m]." The Church of Chittlehampton still retains its dedication in her honour.

S. Ursula, V. M., A.D. 383. The singularly extravagant legend connected with this saint and her army of virgins, was extensively popular throughout Europe early in the middle ages, and though the details vary in different versions, they all agree in the main incident of S. Ursula and her eleven thousand virgins being martyred by the pagans near Cologne. The most circumstantial legend given *in extenso* would be too long for our limits, and rather than abridge it we refer our readers to Mrs. Jamieson's beautiful, interesting, and instructive work, where it is given in detail[n]. We select a version less generally known and received, but making even greater claims upon our credulity :—

"At Cullen (Cologne) in higher Germany the passion of S. Ursula, virgin and martyr, daughter to Dionocus, king of Cornwall, who togeather with an

[l] Leland's Itinerary. [m] Ibid.
[n] Sacred and Legendary Art, 1st Series.

eleven thousand other British virgins (as ancient authors do recount) being shipped at London, to passe over into France, to be maried there to two legions of British soldiers, unto whome Maximus, that was by them chosen emperour, had given the countrey of Armorica, were by a contrary wynd driven down to the mouthe of the river of Rhene (Rhine), and there neere unto Cullen (Cologne) were all slayne by the barbarous Hunnes and Pictes in defence of their virginity, about the yeare of Christ three hundred fourscore and three. Most of their bodyes were brought to Cullen, and there interred with great honour and veneration, and their memoryes celebrated upon this day throughout the Christian world. There was afterwards a goodly Church built in Cullen in their honour, called the Church of the Holy Virgins, which always hath byn had in such reverence among the inhabitants, that they never buried any other body there, neyther will the ground or earth of that Church receyve any other body, no, not the corpes of yong infants newly baptized, but, as it were vomiting them up againe in the night, they

S URSULA,
from painted glass in King's College Chapel, Cambridge.

will be cast above ground, as hath oftentymes byn tried[o]." Representations of S. Ursula are very common in the Churches in this country, and generally she is a majestic figure, surrounded by several diminutive virgins, who are often sheltered beneath her ample ermine mantle, which is opened wide to display them. Being of royal birth, she is usually crowned, but not always, and frequently holds one or more arrows, the instruments of the martyrdom, in her hand; sometimes the attendant virgins are omitted, and sometimes the arrows, and occasionally she carries a small pennon with a cross upon it. She was with her companions commemorated on October 21st.

S. Uthnoe. Perran-Uthnoe Church, Cornwall, is thus dedicated.

S. Uvell is commemorated at Withiel Church, Cornwall.

S. Vedast, B., A.D. 539. Was a native of Aquitaine, but early left his country and friends, and retired into solitude at Lorraine. He was very instrumental with S. Remigius in converting to Christianity Clovis, the first Christian king of France, and upon his recommendation he was by S. Remigius consecrated Bishop of Arras, over which see he presided forty years with great ability and piety. He is commemorated in the Church of Rome on February 6th. The Churches in England named after him are Tathwell, Lincolnshire,

[o] English Martyrologe, p. 288.

and one in Foster lane, London. He is represented as a Bishop, near him is a wolf with a goose in its mouth, which he is said to have rescued from it.

S. Veronica. This touching and poetical legend is at least as old as the eighth century, but was rejected by the Church in the eleventh. Some accounts make S. Veronica the niece of King Herod; others say that she was the woman who was cured by touching the hem of our Saviour's garment, and who when our Saviour was toiling with His cross up to Calvary, wiped the drops of heavy perspiration from His brow with her veil, and received it back stamped with a perfect likeness of His features, which likeness was styled the "Vera Icon," or true image, and was given as a name to the traditional personage spoken of in the legend. A likeness of our Saviour stamped on linen is kept in S. Peter's at Rome, and is still shewn as the Vera Icon, or identical napkin used by S. Veronica. She is always represented holding a napkin with the

S. VERONICA,
from a MS. in the Bodleian Library.

sacred features drawn upon it, and was commemorated on Shrove Tuesday.

S. Vigor is commemorated in the dedication of the Churches of Fulbourne, Cambridgeshire, and Stratton-on-Fosse, Somerset.

S. Vincent. See January 22nd, p. 39.

S. Walston, C., A.D. 1016. Was a native of Bawburgh, near Norwich, and of a rich and honourable family: at the early age of twelve he renounced all his worldly wealth, and became an agricultural labourer at Taverham, where he died in the act of mowing. He was the peculiar patron of the East Anglian farmers, "all mowers and scythe followers seeking him once in the year." His body was miraculously transported to Bawburgh, where many wonderful cures are reported to have taken place at his shrine, and the Church still retains its dedication in his name. He was commemorated on May 30th, and is usually represented with a scythe in his hand, sometimes crowned, and occasionally with calves near him.

S. Wandragesilaus. The Church of Bixley, Norfolk, is thus dedicated.

S. Wennap is commemorated at the Church of Gwennap, Cornwall.

S. Wendreda is commemorated in the dedication of Lee chapel, Devon, and of March Church, Cambridgeshire.

S. Wendron, or *S. Wendrove, C.* The Church and

village of Wendron, Cornwall, are named in his honour. He was commemorated on October 9th.

S. Wenn is commemorated at the Churches of Morval and S. Wenn, Cornwall.

S. Weonard is commemorated at the Church and village of S. Weonard, Herefordshire, and is said to be a corruption of S. Leonard.

S. Werberge, or *Warburga*, *V. A.*, A.D. 675. Was daughter of Wulphere, king of Mercia. When very young she consecrated herself to a holy life in the monastery of Ely, which was founded by her aunt, S. Etheldreda, and afterwards by the aid of her uncle King Ethelred founded several monasteries; of one, Hanbury, in Huntingdonshire, she became abbess, and died and was buried there. In the reign of King Alfred her body was translated to Chester, the Cathedral for many years being named in her honour, and she being considered the patroness of the city. She is commemorated on February 3rd, and has nine Churches in England dedicated in her name.

S. Werstan, *M.* The legend of this saint appears to be in a great degree lost, but the substance of it has been preserved in the painted glass of a window in Great Malvern Church, Worcestershire. He appears to have been a hermit in that neighbourhood, and to have built a chapel near the site of the present Abbey Church, and to have suffered martyrdom by being beheaded. The only ancient writer who mentions him is Leland; but Mr. Albert Way has very

ingeniously drawn out the legend from the paintings, of which he has given a series of engravings in the second volume of the Archaeological Journal.

S. Wilfrid, Abp., A.D. 709. One of the most celebrated of our Saxon Bishops; at the age of fourteen he entered the monastery of Lindisfarne, and after some years passed there in diligent study he went to Rome to perfect himself in ecclesiastical matters. After his return to England he was sent at the age of thirty into France to be consecrated a Bishop, and succeeded S. Chad on his retirement from the episcopal chair of York; here he acquired such enormous influence and popularity, that King Egfrid, thinking it too great for a subject to possess, expelled him from his see. S. Wilfrid then made a second journey to Rome, to enlist on his side the Pope's influence and authority. This is the only instance of an English Churchman before the Conquest who tried to use the Pope's authority against the sovereign and the Church of his own country [p]. "He afterwards returned to Britain, and though he could not by reason of the enmity of the aforesaid king be received into his own country or diocèse, yet he could not be restrained from preaching the Gospel; for taking his way into the province of the South Saxons, which contains 7000 families, who at that time were still pagans, he administered to them the word of faith and the baptism of salva-

[p] Churton's Early English Church, p. 82.

tion[q]," and overthrew their idols. He was restored to his see upon the death of King Egfrid by his successor, but at the end of five years he was again deposed by a council of Bishops for attempting to rearrange the northern sees, and for the third time went to Rome and obtained papal authority in favour of his institution, and after some further opposition he was admitted to his see, which he occupied until his death four years afterwards, having at the end of his troubled and remarkable life been forty-five years a Bishop. He was buried in the Church of the monastery now the Cathedral, of Ripon, which he founded[r]. He is commemorated in the old English calendar on Oct. 12th, and thirty-three Churches, all in the northern and midland counties, are named in his honour. Ripon Cathedral is dedicated in the

S. WILFRID,
from "Masculi Encomia Cœlitum."

[q] Bede, Eccl. Hist., b. iv. c. 14.

[r] At Ripon he built a new Church of polished stone with columns variously ornamented, and porches. Eddius, Vit. Wilf., c. 17.

joint names of SS. Peter and Wilfrid. In reference to his conversion of the South Saxons, he is represented as a Bishop preaching to, or baptizing the pagans. Idols thrown down are sometimes introduced into the picture.

S. Winefride, V. M., c. A.D. 650. Was the daughter of noble parents in North Wales, and was very extensively honoured in this country during the middle ages, a particular office of nine lessons having been appropriated to her in the Sarum Breviary. The legend relating to her is, that her head was cut off by Caradoc, a Welsh prince, for not yielding to his proposals, and bounding down the hill where she was beheaded, a copious spring of water burst from the place where it stopped. A holy man, her instructor, S. Benno, took up the head, and fitted it so exactly on the body, that the parts re-united, and she lived fifteen years afterwards, "to the admiration of the whole world for so famous a miracle; the blood sprinkled the stones ineffaceably, and imparted a fragrant odour to the moss growing thereabouts [a]." An elegant Perpendicular structure (c. 1450) still surmounts the well, the village itself, Holywell, Flintshire, being named after it; in former days it was the resort of thousands of pilgrims, from the supposed virtues of the waters; and to this day the hill, the fragrant moss, and the blood-stained stones, are pointed out in confirmation of the legend. Her body was trans-

[a] English Martyrologe, p. 308.

lated to Shrewsbury c. 1138. She is commemorated on November 3rd, and the Churches of Branscombe and Monaton, Devon, and Screveton, Notts., are dedicated in her name.

S. Winnier is commemorated at the Church of Gwinnear, Cornwall.

S. Winnow, or *Winnoc, B.* A British Bishop of eminent sanctity in the fifth century, the friend and coadjutor of S. Patrick in his apostolical labours in Ireland. The village and Church of S. Winnow, Cornwall, are named in his honour, and he was commemorated on February 6th.

S. Winwallow, A., A.D. 529. Was a native of England, and a disciple of S. Budoc. He was obliged by the Saxon invasions to seek a refuge in a foreign country, and afterwards became abbot of Tauracum, in Bretagne, where "his wonderful sanctity has made his name illustrious[t];" his relics are preserved in the Abbey Church of Ghent. He is commemorated on March 3rd, and the village and Church of Gunwallow in Cornwall are named in his honour.

S. Wistan, or *Wyston, M.*, A.D. 849. Was son of Witlus, king of Mercia, and was treacherously assassinated by his uncle Berdulph, lest he should dispute his possession of the throne of Mercia. It is said that the place where he was martyred was for thirty nights illuminated with a heavenly light. William of Malmesbury says of him[u], "There was nothing

[t] Memorial of British Piety, p. 45.

[u] Book ii. c. 13.

earthly more praiseworthy than his disposition, nor was there any thing more innocent than his purity towards God." His body, which was afterwards translated to Evesham, was first buried in the royal abbey of Repton, the burial-place of the Mercian kings, and the Church of which still bears its dedication in his name; both the village and Church of Wiston, Leicestershire, are also named after him. He was commemorated on June 1st.

S. Withburga, V., A.D. 743. Was youngest daughter of King Anna, and sister to SS. Etheldreda and Sexburga. She was very young when her father was slain by King Penda, but she then consecrated herself wholly to God, and retired into solitude at Dereham in Norfolk, where she lived in great sanctity till her death. Her body was found in the year 1106 entire and uncorrupt, (363 years after her death,) and was deposited near her sister S. Etheldreda at Ely. She is commemorated on July 19th, and the Church of Holkham, near the scene of her solitude, in Norfolk, is named in her honour.

S. Wolfran. Grantham Church, Lincolnshire, is dedicated in honour of this saint.

S. Wolfrida, or *Wulfhild, V. A.*, A.D. 985. Was born of noble parents, and when very young was consecrated to God in the monastery of Winchester; she afterwards founded a monastery at Horton, Dorsetshire, of which she became abbess, and was also nominated by King Edgar abbess of the celebrated

monastery of Barking. These houses she governed with great sanctity, but her piety excited the jealousy of Queen Elfrida, who succeeded in ejecting her, and it was not till after many years' banishment that she was restored; she then continued abbess of both monasteries till her death. December 10th was the day of her commemoration, and Horton Church, Dorsetshire, still retains its dedication in her name.

S. Wulstan, B., A.D. 1095. Was made Bishop of Worcester by S. Edward Confessor, in 1062. He rebuilt his Cathedral, after the burning of it by Hardicanute, and was celebrated for his earnest piety and benevolence, his life being "a continual sermon and a perpetual prayer;" upon the accession of William the Conqueror to the throne, he wished to deprive S. Wulstan, who was a Saxon, of his see, and put in a Norman minion of his own. With this view false accusations were raised against him, and he was summoned before the king at Westminster, and ordered to resign his see. He replied, that as he had received his crosier from S. Edward, to him only would he resign it, and calling upon God to aid him, he walked up to the Confessor's shrine and placed his crosier upon it, saying, "I will not yield it up, if S. Edward list he may." The legend says that it was at once so firmly rooted to the tomb that no one could remove it but S. Wulstan himself, who, after so miraculous a testimony in his favour, was allowed to retain his see unmolested to his death.

His Cathedral was again burnt down in 1202, and being rebuilt in 1218, S. Wulstan's remains were translated to it, and it was re-dedicated in honour of the blessed Virgin, SS. Peter and Wulstan, and Oswald. He was commemorated on Jan. 19th, and his translation on June 7th.

A

FEW REMARKS

ON THE

DEDICATIONS OF ENGLISH CHURCHES.

In the present age of ecclesiological enquiry there is great room, we had almost said demand, for some work which would enter fully into, and analyze, the various reasons, which we may suppose to have influenced our forefathers in their choice of the dedications of our Churches. We use the term 'various reasons' because we are convinced that they were bound by no universal rule or rules, and that the circumstances which induced their selection of a patron saint, in whose honour to name the sacred edifice, arose from numerous and distinct causes, whether local, personal, or traditional. That this must have been the case will, we should think, be apparent to all who have read the preceding pages of this work, where they cannot have failed to notice the wide, varied, and rather singular range of holy personages

commemorated,—in some places obviously enough, in others seemingly inexplicable. This however is in a great measure to be accounted for, when we remember that wide and varied as are these dedications, the circumstances, ideas, and localities which originated them were equally varied and distinct; that in a country which contains about 12,000 ancient Churches, for the most part *originally* founded between the fourth and twelfth centuries, and many of them at a time when it consisted of several distinct kingdoms, it is natural that the dedications should follow the progress and development of its Church, as well as, though in a less striking manner, its territorial and ecclesiastical divisions. Of the latter we will presently give some remarkable instances; the former we may trace from the time when it was chiefly kept alive by the Irish and Welsh missionaries, who have given their names to nearly all the villages —to the wells and oratories—among the barren rocks and sterile wastes of Cornwall. We may then follow it through its more general development under the devoted labours of such as S. Augustine of Canterbury, S. Aidan, S. Chad, and S. Cuthbert; strengthened by kings for its nursing-fathers and queens for its nursing mothers, under S. Oswald, S. Edmund, S. Etheldreda, S. Sexburga, and others, down to the later periods of S. Alphege, S. Edward the Confessor, and S. Thomas of Canterbury. And here our Church presents a most marked and striking differ-

ence to the continental Church; for instances in this country of Churches dedicated in honour of saints canonized after the twelfth century are very rare, indeed we may almost draw this line after the tenth, if we except our own national saints S. Edward the Confessor and S. Thomas of Canterbury; and while on the continent we meet in nearly every city with the names of S. Clara, S. Francis, S. Ignatius Loyola, S. Anthony of Padua, &c., &c., with the exception of S. Clara, who has but one, these and similar dedications are quite unknown in England.

The dedications which we can most readily account for, have their origin in the missionary labours of those who came into this country, chiefly from Ireland, in the earlier eras of Christianity, to preach the faith to its heathen inhabitants. Near where they landed they generally erected cells and oratories, living austere lives, converting the neighbouring people, and reposing at their deaths in the chapels they had built. These in process of time becoming objects of veneration and pilgrimage, were generally rebuilt on a larger scale, the relics of the founder carefully preserved, and the new Church dedicated in his or her name; then houses sprung up around, and villages and towns were formed, which naturally bore the name of the saint whose memory still lived amongst them, and whose remains reposed in the Church where they worshipped. To these causes we may assign the numerous dedications we have referred to

under the head of Cornish saints, (p. 212,) and such as the following from other counties: S. Culbone at Culbone, Somerset; S. Decuman at S. Decuman's, in the same county; S. Beza at S. Bees, Cumberland; S. Everildis at Everingham, Yorkshire; S. Brannock at Branton, Devon; S. Brendon at Brendon, in the same county, and various others in different parts of the kingdom. We meet with a few instances where we may suppose the scene of the saint's labours was a village or town already formed, and there in time the Church became dedicated in his or her honour, but the name of the place remained unchanged, as S. Cuthman at Steyning, Sussex, and S. Congar at Badgeworth, Somerset. The memory of this latter saint also lives in the name of the adjacent village of Congresbury, where he founded a monastery, but the Church is dedicated to S. Andrew. Others received their dedication from being the burial-place of the saint, as S. Urith at Chittlehampton, Devon; S. Wyston at Repton, Derbyshire; S. Ethelbert at Marden, Herefordshire; and this supplies also the reason of many double dedications, as at Tynemouth, Northumberland, which being originally dedicated in honour of S. Mary, was afterwards named in honour of S. Mary and S. Oswin, from the latter having been buried there. S. Wilfrid of York was buried at Ripon, (which he had founded,) and that noble minster is under the joint invocation of S. Peter and S. Wilfrid.

Another large class of dedications are referable

to the possession of relics, and to this we may probably assign those of foreign saints who for the most part have but one dedication in this country, as S. Firmin at North Crawley, Bucks.; S. Medardus at Little Bytham, Lincolnshire; S. Sebastian at Gonerby, in the same county; S. Quinton at Frome, Dorsetshire, &c., &c. Of double dedications under this head we have several instances, by record and tradition, of English saints, the possession of whose relics gave the second name to the Church; as at Folkestone, Kent, named in honour of S. Mary and S. Einswith, (see p. 228;) Eltisley, Cambridgeshire, S. John and S. Pandiana; Middleham, Yorkshire, S. Mary and S. Alkald. Many are named in honour of the founder or foundress, especially in cases where they afterwards became spiritual directors of the religious house in connection with the Church, as S. Cuthberga at Wimbourne minster; S. Mary and S. Sexburga at Minster in Sheppy; S. Peter and S. Etheldreda at Ely Cathedral; and in all probability S. Acca at Aycliffe, Durham, and S. Aidan at Bamburgh, Northumberland, both of which were very near to the episcopal residences of those holy Bishops, Hexham and Lindisfarne. Again, we find the scene of the martyr's last triumph often commemorated by the erection of a Church named in the martyr's honour, as S. Alban at S. Alban's; S. Alphege at Greenwich; S. Edward the King at Corfe Castle, Dorset.

It is impossible to avoid remarking that a large number of dedications in this country prevail in certain localities or districts. These may be traced to various and obvious causes; such as the saint's birth in the neighbourhood where they occur, or from its being the scene of the labours or sanctity of the holy men and women commemorated. A striking instance of the former occurs in Cumberland, which is generally supposed to have been the native county of S. Kentigern, (and may have formed part of his ancient diocese,) who was afterwards Bishop of Glasgow, and has eight Churches named in his honour there, this dedication not occurring in any other county in England. Examples of the latter are very numerous. Thus S. Hilda, the celebrated abbess of Whitby, has nine Churches named in her honour, five of them in Yorkshire, and four in Durham; the eight Churches dedicated to S. Guthlac are all in counties contiguous to Crowland; S. Hybald, the "most mortified" saint of Lincolnshire, is commemorated in that county alone, at the Church and village of Hybaldstowe, and three other adjacent Churches. In the like manner S. Petrock, who is not met with in any other part of England, has four dedications in Cornwall and nine in Devon.

We may carry out this subject still further by observing the same prevalence of particular dedications in certain ecclesiastical and territorial divisions. Thus we find the only three Churches dedicated in the

name of S. Aldhelm are in the ancient diocese of Malmesbury, of which he was Bishop at the end of the seventh century; S. Chad has thirty-one Churches named in his honour, and these are in the following counties; in Cheshire eight, in Derbyshire two, in Lancashire five, in Lincolnshire three, in Shropshire seven, in Staffordshire four, and in Warwickshire two; the relation of these counties to the ancient diocese of Lichfield is very apparent. S. Cuthbert, perhaps the most eminent of our early prelates, is very numerously and extensively honoured; sixty Churches are dedicated in his name in eighteen different counties, but out of these sixty the large proportion of forty-three are in the five counties belonging to his dioceses of Hexham and Lindisfarne, viz., eighteen in Yorkshire, five in Westmoreland, six in Northumberland, nine in Cumberland, and five in Durham. Out of the thirty-three Churches dedicated in the name of S. Wilfrid of York, only three are south of the Trent, and those in the contiguous counties of Northampton, Warwick, and Leicester. We also find eighteen Churches named after S. Dunstan, six of which are in Kent and six in Middlesex, he having successively presided over the dioceses of London and Canterbury. In the territorial divisions of the ancient kingdoms of this island, we meet with similar instances of the honours paid to our royal saints and martyrs in their own dominions. Thus the seven Churches dedicated in honour of

S. Kenelm are *all* in his ancient kingdom of Mercia. S. Edmund was far more generally popular, but we find out of the fifty-five named after him, there are fifteen in Norfolk and seven in Suffolk, the remainder being scattered about in eighteen counties. These examples will suffice to shew that in many instances certain ecclesiastical and territorial divisions had much to do with the choice of Church dedications, but on the other hand we have plenty of evidence that such was by no means always the case. Thus S. Augustine of Canterbury has six Churches in Kent, but he has the same number in Somersetshire, and eighteen in other counties not at all connected with Canterbury; S. Oswald has twenty Churches named after him in his ancient kingdom of Northumbria, but he has also thirty-seven in other parts of the island; S. Swithun is by no means most extensively honoured in the diocese of Winchester, indeed there are more named after him in the county of Lincoln than in his whole diocese; while of sixty-four Churches dedicated in the name of S. Thomas of Canterbury, two only are in the county of Kent. Other dedications also prevail in counties which we are quite unable to explain. Thus why should Devon possess five Churches named after S. Gregory, five after S. Pancras, and ten in the name of S. Thomas of Canterbury? Again, how can we account for ten dedications to S. Botolph in Norfolk, and nine to S. Denys in Lincolnshire?

In a few instances physical locality seems to have had some influence in the choice of a patron saint. Of these, dedications to S. Nicholas form the best example; for as he was the patron saint of sailors and fishermen, most of our sea-faring towns have Churches named in his honour, such as Lynn, Liverpool, Yarmouth, Newcastle, Brighton, Harwich, &c. We also find proof of this in the numerous dedications to this saint in our maritime compared with our inland counties. Thus Norfolk has twenty-five, Essex twenty-four, Kent twenty-one, Lincolnshire twenty-seven, &c.; while Shropshire has six, Staffordshire five, and Nottinghamshire only four, Derbyshire has none! Several instances too occur of Churches and Chapels situated on eminences being dedicated in honour of S. Michael, as S. Michael's mounts, Cornwall and Normandy; S. Michael's Chapel, near Torquay; the Church of Brent Tor, Devon; Pinhoe, near Exeter, and Abbotsbury, Dorsetshire. This is said to be derived from the legend of S. Michael appearing to Aubert, Bishop of Avranches in 908, while living on Mount S. Michael, then called Mont de Tombe, and directing him to found a Church on that mount in his honour; and S. Aubert obeyed. The opposite Mount S. Michael was subsequently erected, and being dependent upon that in Normandy, was naturally dedicated in the same name. Hence this tradition of S. Michael's appearance spread more in the west of England than elsewhere.

A singular instance of locality influencing the choice of a dedication occurs in the two Churches named in honour of S. Olave at the two extremities of London Bridge. That brave monarch came to the aid of King Ethelred when the Danes obtained possession of London and Southwark, and, anchoring with his fleet in the Thames, planned and carried out the destruction of the bridge which formed the communication between the two bodies of the invaders; and there can be little doubt that gratitude for the remembrance of this service led the English to preserve the memory of S. Olave in these two Churches called by his name, near the scene of his successful exploit[a].

S. Giles, too, occasionally forms an example of position having somewhat to do with dedications in his name. He is the patron saint of beggars and cripples, and we frequently find that the Churches named in his honour are situated near the outskirts of a city, as if connected in some way or other with the bestowal or solicitation of alms before their entrance into the town. A pertinent example of this is the Church of S. Giles "near the Cripple's gate," London, also S. Giles' in the Fields, and S. Giles, Camberwell, in the same city. Our University readers can at once bear witness to other examples, both Oxford and Cambridge having Churches thus dedicated near their

[a] Charton's Early English Church, p. 268.

outskirts; and it is also worthy of notice that S. Giles' at Cambridge stands at the junction of *three* different entrances, and that at Oxford where *two* approaching roads meet. Many other examples probably occur to our readers, any of which we shall be glad to be favoured with.

Dedications in honour of any particular event are rare in England; we have only been able to discover a few instances; the Churches of Shareshill, Staffordshire, Gressinghall, Norfolk, and Etchingham, Sussex, are named after the feast of the Assumption, West Lydford, Somerset, in honour of the Ascension, and Dalling, Norfolk, in honour of the invention of the Holy Cross. These seem to have been derived from the day upon which the Church was dedicated, and such dedications were probably once more numerous here, but have been gradually lost or absorbed into the more general dedications of S. Mary and Holy Cross. We believe they are by no means uncommon on the continent.

We have but a few instances of what we may term the more usual double dedications, if we except SS. Peter and Paul. Little Plumstead, Norfolk, is named in honour of SS. Gervasius and Protasius; S. Cyriac and his mother Julitta are jointly commemorated in three Churches; and SS. Cosmas and Damian have two in Kent; Woodbastwick, Norfolk, has the joint dedication of SS. Fabian and Sebastian, and forms a solitary instance of two saints being selected

merely from being commemorated on the same day, and with no other connection between them.

The extensive honour paid in this country to the more popular saints may be accounted for in various ways; thus the numerous Churches dedicated to the Blessed Virgin, to S. Peter the "Prince of the Apostles," to S. Michael, S. John Evangelist, S. John Baptist, S. James, S. Andrew, and All Saints, do not at all excite our surprise, but we *are* puzzled at the very small number of dedications which we find to the rest of the Apostles. Catholic usage, or if we may so term it, fashion, no doubt exercised considerable influence in these matters, especially as regards the numerous dedications we meet with in the names of S. Margaret, S. Catherine, S. Martin, S. Laurence, &c. These too may be referred to some particular merit or patronage attributed to the saint; thus S. Margaret was invoked against the pains of childbirth, (see p. 258;) S. Catherine was the patroness of philosophy, science, and learned bodies, &c., &c.; S. George we can account for from his being the tutelary saint of this country, as well as from his being the impersonation of Christian chivalry; S. Denys, in the like manner, from his being the patron of France, would naturally occur frequently, from the close connection of the two countries for several centuries after the Norman invasion; S. Leonard was specially invoked by captives, and in those days of continued warfare may owe his popularity to the

gratitude or fulfilled vows of ransomed captives, or to the piety of those who interceded through this saint in behalf of relatives detained in captivity by the Saracens or other nations; and S. Mary Magdalen would be a very obvious dedication for penitents. No doubt, too, many dedications have their origin in the patron saints of the founders, it being an almost universal custom in the middle ages for each person to place himself under the peculiar invocation of some particular saint. Thus King Henry VI. being born on S. Nicholas' day, chose that saint as his patron, and we find his two noble foundations of King's College and Eton dedicated in the joint names of SS. Mary and Nicholas; this is believed to have been partly in reference to S. Nicholas as the patron of children and schoolboys. There are four other Churches in England thus named, and it is worthy of enquiry whether *they* have connection with either of these traditions.

Guilds or societies of handicraftsmen, &c., may also have exercised some influence in Church dedications. Thus the woolcombers would naturally select S. Blaize, nor would the cordwainers be unmindful of S. Crispin, or the sailors (as mentioned already) of S. Nicholas.

All these and similar circumstances appear to us to have exercised more or less influence upon the choice of medieval dedications, but there are many which we do not scruple to acknowledge are not assignable to any of the causes we have cited.

PART III.

ON EMBLEMS.

1. Early Christian Symbols.
2. The Evangelistic Symbols.
3. Medieval Symbols.

"Objects pleading through the visual sense
Are stronger than discourses to the ear,
More powerfully they reach and move the soul."

The Baptistery.

I. Early Christian Symbols.

The representations found on the tombs of the early Christians in the catacombs at Rome, may perhaps be considered as authority for the subjects that may with propriety be used in decorating the walls or the windows of fabrics belonging to the Anglican Church, which is professedly reformed on the model of the Christian Church in the three first centuries. It may therefore be useful here to enumerate those most commonly met with.

"Among the first Christians, the instrument of God's suffering and man's redemption, the cross, was made the chief emblem of their faith, the chief mark of their community, their standard and their watchword. It was carefully imprinted alike on the habitations of the living and the receptacles of the dead. It was frequently composed of foliage or ornamented with gems[a]."

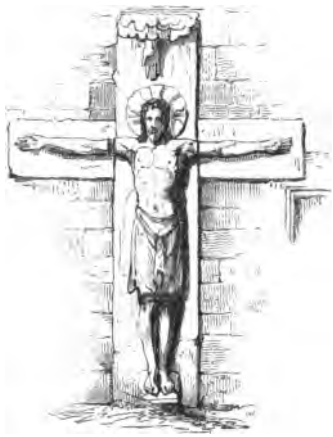
[a] Hope's History of Architecture. At a later period the plain cross was considered as the cross of shame, the ornamental cross as the cross of glory.

"At first the simple cross was sufficient—*crux immisse* or *capitata; crux decussata;* and *crux commissa*—the Lamb standing under a blood-red cross. The addition of the Saviour's bust at the head or foot of the cross, while the lamb lay in the centre, was the next step towards the crucifix; and afterwards Christ Himself was represented clothed, His hand raised in prayer, but not yet nailed. At last He appeared fastened to the cross by three nails, (sometimes by four[b],) and on the older crucifixes alive, with open eyes; on the latter ones (from the tenth to the eleventh century) sometimes dead; Christ was often clad in a robe, having the regal crown on His head; more recently the

From Sherborne Abbey Church, Dorsetshire.

[b] In the Greek Church, and in most of the early examples, the feet are nailed together on the cross by one nail, as at Sherborne. In the legend of S. Helena, and in the emblems of the Crucifixion, three nails only are represented. In the modern Roman Church it is customary to separate the feet and employ four nails.

figure wore only a cloth round the loins and the crown of thorns. This representation was continued, and the crucifix regarded as an indispensable attribute of Churches and altars. The number of them increased, as they were particular objects of veneration; and large ones of wood or stone were placed at the entrances of the Church. The altar crucifix was generally of gold and silver, adorned with pearls or precious stones[c]."



From Romsey Abbey Church, Hampshire.

Christ, the good Shepherd, carrying a lamb on His

[c] Art Journal.

shoulders, is of very frequent occurrence on the lamps, the glass vases, and the fresco paintings: sometimes, as in the instance here selected, He is surrounded by bunches of grapes.

"The lamb was used to designate the meek and

Chichester Cathedral.

Painted glass, Merton College, Oxford.

faithful Christian; twelve such, in regular procession,

Italian sculpture, xth century

represented the Apostles: and a thirteenth, more exalted than the rest, adorned with a nimbus, was our Saviour;" this generally carried a cross, or banner, and was called the Agnus Dei, in reference to "the Lamb of God which taketh away the sins of the world;" it is also the emblem of purity. This illustration (see preceding page) is from Italian sculpture of the tenth century. The figure of the cross in each limb of the cross of the nimbus is worthy of remark.

As the Greek word for a fish, ΙΧΘΥΣ, contained the initials of the name and titles of Christ, Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς, Σωτὴρ, *Jesus Christ the Son of God, the Saviour*, the figure of a fish was one of the earliest Christian symbols[d]. M. Didron contends in his Iconographie Chretienne, that this emblem on the tombs in the catacombs of Rome, only signified that the person buried there was a fisherman; this *may* have occasionally been the case, but we cannot agree in its being an invariable rule, indeed, many of the illustrations we give, prove the contrary. The rough outline of the fish, formed of two curves meeting in a point at their ex-

[d] For other examples see Calendar, pp. 98-9.

tremities, was also used as bearing the same signification, under the name of *vesica piscis*. This was subsequently used to enclose the figure of our Saviour in His glorified state, the Father, the Holy Trinity, the blessed Virgin, or the patron Saint, and displayed in the pediments, or over the porches of Churches, as objects destined to call forth the recollection of these holy personages. Fishes are also emblematic of Christians generally, in allusion to the call of the Apostles, (Matt. iv. 19,) or to the supposed meaning of the miraculous draft recorded in John xxi.

Vesica, from Ely Cathedral.

The monogram of the name of Christ, formed of the two first letters of the word in Greek, X and P, is the celebrated sign which appeared in

the sky at noonday to the Emperor Constantine and his troops, and was afterwards adopted by him on his standard and his coins, and called the

Labarum. It is also continually found on rings, lamps, &c., in the tombs of the early Christians[e].

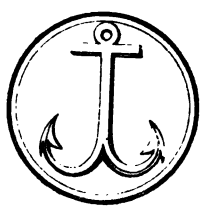
"Ears of corn and bunches of grapes were frequently used as typical of the bread and wine of the Holy Eucharist: the processes of the vintage were also exhibited to denote the holy works of Christians in the vineyard of the faith. The vine, and a vine-leaf, with a bunch of grapes, were another emblem of Christ the true Vine, (the grapes sometimes symbolize the disciples, John xv.;) the crown of thorns and the instruments of the crucifixion were likewise common decorations[f]; and a palm-branch was often placed in the hands of a saint, or martyr, to mark the triumphs of the cross. Stags approaching a vessel of water, stand for the souls of the faithful thirsting after the living waters, in allusion to Ps. xlii.[g]" The palm-branch signifies also victory over death, and was in later times especially, given only to martyrs of the Church. Rev. vii. 9. The stag approaching, or drinking at a stream, also symbolized the soul longing after God, or for the waters of baptism; a hart by itself sometimes means a leader of the erring.

[e] See also pp. 98-9, and account of Constantine, p. 209.

[f] See pp. 52, 162.

[g] Hope's Architecture.

We also meet with figures of Adam and Eve; the murder of Abel; Noah and the ark, with the dove bringing him the olive-branch; Abraham preparing to offer up Isaac; Moses touching the rock Horeb with his rod; or receiving the tables of the law; or standing with seven vessels full of manna at his feet; or taking off his shoes to approach the burning bush: the two spies carrying the bunch of grapes between them: Jonas being swallowed or vomited out by the whale, or sitting under his gourd; Daniel in the den of lions; the three children in the fiery furnace; Tobias with the fish; Job; Elias carried up into heaven; the adoration of the three kings; Christ's entry into Jerusalem; the paralytic carrying his bed; the raising of Lazarus; the ship, emblematical of the Church, frequently represented with S. Peter sitting at the helm, and S. Paul standing at the prow, as if preaching and exhorting the people to come into the ship, or sometimes drawing in a net. The anchor, emblematical of a Christian's hope, constancy and fortitude, or, as others think, of salvation, which was also recommended by S. Clement to be worn on their rings by the faithful. The



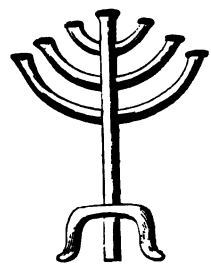
cock, emblematical of Christian vigilance. Two cocks fighting; striving for Christ, and the palm of glory. The peacock, with its train displayed, supposed to symbolize the resurrection, and immortality. Its

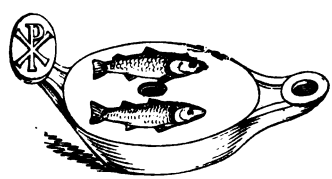
appropriation as the emblem of worldly pride is comparatively modern. The phœnix, rising from its ashes, emblematical of the immortality of the soul, and the resurrection. The lion, fortitude, strength, and vigilance, in allusion to Christ, called in Scripture "the lion of the tribe of Judah." It is also an historical sign, as in representations of S. Ignatius, Daniel the prophet, &c. Also the symbol of solitude, (S. Jerome;) sometimes it has very contradictory significations, not only alluding to Christ, as above, but at other times to the devil, as "a roaring lion seeking whom he may devour," and occasionally it signifies the resurrection[h]. The hare, innocence and timidity. A. Ω. Alpha and Omega, the first and last letters of the Greek alphabet, frequently placed on each side of the monogram ☧ or the head of Christ, signifying His divinity. The apple on a branch with the serpent twined round, betokening the fall of

[h] See p. 331.

man or original sin, (Gen. iii.) The dog, an emblem of fidelity; a hand stretched out from the clouds, de-

noting the omnipresence of God. A pelican feeding her young with blood from her own breast, signifying the Saviour giving Himself up for the redemption of mankind. The candelabra, Christ and His Church, the light of true doctrine, with seven branches, with reference to the seven Churches, Rev. i. 20. The figures of saints most commonly met with, are S. Peter and S. Paul, the blessed Virgin, and her mother S. Anne, S. Joseph, and S. Agnes.





Engravings of all these subjects will be found in the Roma Subterranea of Aringhi, from which the specimens here given are chiefly taken; in Roma Sotterranea opera posthuma di Antonio Bosio Romano, fol. Romæ 1632; in Mammachii Origines et Antiquitates Christianæ, tom. iii., and F. Buonarrotti Vasi Antichi di Vetro trovati ne' Cimiteri di Roma.

THE TWELVE APOSTLES WITH

S. Peter. S Andrew. S James ye more. S Johan. S. Thomas. S James ye lesse

THEIR EMBLEMS FROM AN EARLY WOODCUT.

II. The Evangelistic Symbols.

There seems to be little doubt that the mysterious forms used from an early age of the Church as symbols of the four Evangelists, were derived from the visions recorded in Holy Writ by Ezekiel and S. John as follows:

"As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle [a]."

"In the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle [b]."

Their exact coincidence with these descriptions almost puts the matter beyond question, and the adoption, as symbols of the four Evangelists, of these mysterious creatures, which, though agreeing with each other, were recorded the one under the old, the other under the new dispensation, would be both obvious and natural to those who regarded the Evan-

[a] Ezek. i. 10. [b] Rev. iv. 6, 7.

gelistic writings as the great testimonies which fulfilled the Mosaic, and established the Christian covenant. But whatever may be their origin and interpretation, certain it is that from an early age these symbols have been employed in sacred art to typify the four Evangelists, and Greek mosaics are yet in existence shewing their use as early as the sixth century, from which period they may be traced, through the successive and varied ideas of a thousand years, down to the total absorption of Christian art in the revival of the classical styles.

In the very earliest representations these symbols varied at different times, in not being always appropriated to the same Evangelist, but for many centuries they have been assigned to those whom they now represent, apparently in accordance with the interpretation of S. Jerome in his Commentary on Ezekiel, the angel to S. Matthew, the lion to S. Mark, the ox to S. Luke, and the eagle to S. John.

There are many interpretations given to these attributes, many reasons assigned[c] why each Evangelist is typified by his attendant symbol, some of these are singularly fanciful, and tend to shew that in these

[c] There is a dissertation by Thomasius on this subject in the Thesaurus Theologico-Philologicus, vol. ii. pp. 57-62, containing an analysis of more than fifty authors who have illustrated the visions of Ezekiel and S. John, and an explanation of the Sententiarum Divortia of Irenæus, Jerome, and Augustine, respecting the application of the symbols, or of the quæstio vexata—"quodnam animal cui Evangelistæ comparandum sit."—Notes and Queries, vol. ii. p. 364. See also vol. i. pp. 385 and 471, and vol. ii. pp. 45 and 205.

S. MATTHEW AND FOUR APOSTLES

From a copper "Rationale" of the thirteenth century

emblems the meaning was adapted to the symbol, rather than the symbol chosen for any meaning peculiar to the individual Evangelist whom it represents. The significations generally applied to them are as follows:

The angel or human form to S. Matthew, because his Gospel seems to dwell most particularly upon the human nature of our Lord, and commences with His human generation and descent.

The lion to S. Mark, because he is termed the historian of the resurrection, of which doctrine the lion was considered the emblem, from the legend that it was always born dead, and after some days licked into life by its parents.

The ox or calf to S. Luke, because being the emblem of sacrifice it is the sign of a priest or victim; and S. Luke especially dwells upon the priestly character of our blessed Lord.

The eagle to S. John, because as the eagle soars highest among birds and looks undimmed at the sun, so S. John soared upwards beyond all the other inspired writers, in setting forth the divine nature of our Lord, and in contemplating the glory of His Godhead, and for this reason S. John is often represented soaring upwards mounted on the back of an eagle.

These symbols form a most favourite subject of medieval decoration, we meet with them in all positions and in all materials in sacred art: in carved wood or sculptured stone, painted glass or engraved metal; in frescoes, illuminations and embroidery, on roofs, on fonts, in windows and on walls, in service books, and in decorations for the altar; in short, these symbolical forms were introduced, wherever by any possibility reference could be directed to the divine writings of those whom they so mysteriously shadowed forth, or to the divine hopes which those writings inculcated.

They have been variously represented at different periods, according to the idea of the artist, as developed by the progress of Christian art. Thus in early Byzantine mosaics and frescoes, we meet with the four emblems united in one mysterious form, generally an angel or cherub, with the four heads, of a man, a lion, an ox, an eagle, joined on to one body; then we find the heads only, joined on to separate winged bodies, of vague form, and having arabesque-like terminations; sometimes the plain natural animal alone is drawn, winged, and holding or standing upon a book or scroll, and this form, varied according to the style of art in vogue, is the one most generally found in gothic work; sometimes they have been represented as four men standing, with the heads of their respective attributes instead of human heads, each carrying his Gospel; or they are four men

standing, or writing their Gospels, with their distinctive emblems at their feet, winged, or in their natural forms, and perhaps the noblest series thus represented, is a production of our own day from the pencil of the celebrated German painter, Overbeck, who has drawn them as four men with remarkably expressive and characteristic countenances, each holding a book and a pen, and attended by his respective symbol in its natural form, the lion and ox not being winged[d].

We give as examples four sets of these evangelistic symbols. The first series is from the frontal of an altar of the 11th century, of Greek work, representing the four animals bearing their respective Gospels; it forms a good and characteristic illustration of the style in which these subjects are treated in Greek or Byzantine art.

From the frontal of an altar of Greek workmanship, about the 11th century.

The next series is from a monumental brass, and is the usual type met with in western art on monumental brasses, in painted glass, &c.; they are generally placed at the four corners of the sepulchral slab,

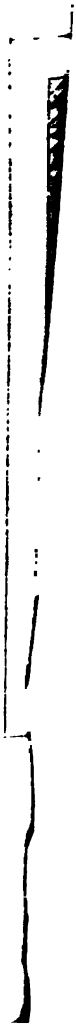
[d] See Cottage Prints, edited by Revs. H. J. Rose, and J. W. Burgon, 1850.

or if the memorial be a cross, they generally form the terminations of the four arms; in painted glass they usually occupy the quatrefoils or smaller foliations formed by the tracery in the upper part of the window.

From a brass of the 14th century.

The third set is from sculpture on the tomb of Lady Elizabeth de Montacute, in Christ Church Cathedral, Oxford, (1355,) and is merely one of the endless variations met with in medieval work; the mottoes on the scrolls are curious.

From the tomb of Lady Elizabeth de Montacute Ch Ch., Oxford, A.D. 1354.



J.H.Le Keux

OXON.

The fourth series (see folding plate) is from embroidery on an altar-cloth at Steeple Aston Church, Oxon., and represents the Saviour, typified by a lamb, in the centre, with the symbols in each corner, singularly primitive and mysterious in their appearance, accompanied like the two preceding examples, with scrolls; these are about the same date as those from the tomb of Lady Montacute, or somewhat earlier.

As our plan only embraces the treatment of these symbols when employed as representations of the Evangelists, we need only specify the other subjects they are sometimes applied to.

The four archangels, S. Michael, S. Raphael, S. Gabriel, and S. Urièl.

The four great prophets, Isaiah, Jeremiah, Ezekiel, and Daniel.

The four doctors of the Latin Church, S. Jerome, S. Augustine, S. Ambrose, and S. Gregory.

The Incarnation, the Passion, the Resurrection, and the Ascension.

Christ as Man, as King, as Priest, and as God.

III. Mediæval Symbols.

In addition to these early Christian symbols, there are certain symbolical meanings attached to the emblems which accompany the later saints, a careful consideration of which may frequently unravel the lessons they were designed to teach, before the vast accumulation of myth and marvel completely veiled them from view; indeed it is almost certain that many of the acts attributed to these holy persons are merely fictitious, and comparatively modern creations, the emblems with which they were allegorically represented giving rise to the legends which obtained so extensively during the middle ages; so that we must interpret the legend as intended to suit the emblem, not the emblem as verifying the legend.

Thus we may readily recognise, in the most popular legend of the ages of chivalry, the true soldier of the cross impersonated in the acts and achievements of S. George:

> "a bloodie Crosse he bore,
> The deare remembraunce of his dying Lord;
> Upon his shield the like was also scor'd:"

while the dragon, over which he triumphs after a lengthened and dangerous combat, distinctly typifies

the powers of heathendom and paynimrie battling with, and at last overcome by, Christian chivalry, and the delivery of the princess from the dreadful jaws of the monster, may be equally allegorical of her delivery from sin and paganism. It is impossible to conceive a narrative more adapted to the times which gave it birth than this beautiful and, even in our own day, instructive allegory. Again, we may discern almost the same truths in the legend of S. Margaret, shewing the power of the cross over temptation and sin, but adapted in this case to the virgin saint, and rather to the edification and encouragement of the softer and weaker sex, than to the chivalrous notions and ideas of those who had earned the golden spurs of knighthood in battle against the paynim. In the legend of S. George the triumph over evil is obtained by chivalrous knightly courage; in that of S. Margaret by reliance upon the use and the powers of the cross. In this light too we may unravel the signification of the marvellous, and now so often ridiculed traditions of those like S. Denys, S. Clair, and others, who after decapitation took up their heads and walked; in the representations of those who had thus suffered, the painters and illuminators of early days depicted them, not unnaturally, as carrying the head which they had given up as a last and most solemn offering to God; and then in process of time what was originally intended as a symbol, came to be received as a fact and truth, and no difficulty would

be experienced in finding a site to adapt to the legend, or in modifying or extending the legend, so as to adapt it to the traditional site. In the like manner when we read, as in the legends of S. Paul, S. Winifrede, and others, of springs of water gushing up in the places where the blood of these early martyrs was poured out, or where their heads bounded after decapitation, is it not obviously typical of the "fountains of living waters" springing up as it were from their blood, in the spread of that Faith which they preached, and for the truth of which they laid down their lives? This idea is further developed in the legends of several missionary saints who are reported to have caused springs to gush forth in dry and parched lands, by striking the end of their missionary cross into the earth, or by their prayers, as in the legend of S. Clement; beautifully expressive this of the soothing and civilizing influence of Christianity over barbarism and paganism, even as a spring gushing forth "in a barren and dry land where no water is," causes what was before desolate and barren to burst forth into verdure and beauty[a].

When they have no allegorical significations, the greater part of these emblems are of historical import and require no explanation; either they bear reference to the peculiar manner of the saint's martyrdom, as the gridiron of S. Laurence, the windlass of S. Erasmus, the brazen bed of S. Faith, and the arrow

[a] Isaiah xxxv. 6, 7.

of S. Edmund, or they sometimes signify the instrument of their torture, as the wheel of S. Catherine, the pincers of S. Agatha, the woolcomb of S. Blaize; occasionally their emblems are derived from some particular act of their lives, as the cross of S. Helen, the expositorium of S. Clare, the alabaster vase of the Magdalene. Sometimes they refer to the personal gifts, or attainments, or character of those to whom they are assigned, as the burning or wounded heart of S. Augustine, the bee-hive, emblem of eloquence, of S. Ambrose, the musical instruments of the "divine S. Cecilia," or the harp of SS. David and Dunstan. Many too are derived from the peculiar sphere, whether of charity or labour, which characterized the life of the holy person represented, such we see in the fetters in the hand of S. Leonard, in S. Wilfrid preaching to and baptizing the pagans, in the scythe of S. Wolstan, and in the surgical accompaniments of SS. Cosmas and Damian.

There is one more, and a very singular class of symbols yet to be noticed, those in which the emblem or emblems represent in a certain degree the name of the saint, answering in some measure to the well-known rebuses adopted by our munificent Church builders in the fourteenth and fifteenth centuries. Thus S. Agnes has her accompanying lamb, (in Latin *agnus*;) S. Cornelius carries a horn, (in Latin *cornus*;) and S. Hippolytus, a Greek name signifying one who is torn by horses, is represented

tied to the tails of two wild horses; in this latter instance, the name of the martyr may probably have been given him in reference to the mode of his cruel death. Two English instances of this class are very striking; thus, S. Scithewell, or Sidwell, is represented in the east window of Exeter Cathedral, with a *scythe* in her hand and a *well* in the background; and in figures of S. Olave, who carries the instrument of his martyrdom in one hand and a *whole loaf* in the other, we are made acquainted with his latinized alias, Holofius.

Our limits will not allow us to pursue this subject further, or to do more than mention the principal allegorical and explanatory significations attached to the emblems most frequently met with.

An ANCHOR has the same significance as on the tombs in the catacombs; firmness, constancy, faith; this is its meaning when it accompanies S. Clement, S. Nicholas, &c.

ARMOUR has a figurative as well as an historical signification, and frequently typifies the soldier of the cross, in reference to S. Paul's figurative language to the Ephesians, c. vi. 13—17. In this figurative sense it also applies to S. Michael. (See Knight.)

An ARROW is either a particular emblem of martyrdom, as S. Edmund and S. Sebastian, or as the spear, javelin, and sword, a general emblem of the sufferings and tortures of martyrs.

An ASPERGE, or rod used to sprinkle holy water,

in the hands of a saint is emblematical of the purity and holiness by which temptation and sin were overcome, as S. Benedict, S. Martha; it must not be confounded with the scourge.

A BANNER, like the palm-branch, signifies victory or triumph over persecution and death; it is often charged with a cross, and is occasionally borne by S. George, S. Ursula, &c.

A BEE-HIVE, symbol of eloquence, as S. Ambrose.

A BOOK generally denotes a father of the Church; in the hands of the Evangelists it represents their particular Gospels; with S. Catharine it denotes patronage of learning and philosophy; otherwise a book alone is no characteristic sign beyond general attachment to, and suffering for, the word of life.

A CHALICE is in general the sign of the priestly order, because in consequence of the decree of Pope Innocent III., A.D. 1215, the cup was forbidden to the laity, and only received by the priests; with a snake, scorpion, or spider in it, it represents poison, and is usually the attribute of those saints who are said to have drunk off poison without being affected by it, S. John Evangelist, S. Benedict: a chalice on the tombstone of a knight, or over the doors of a castle, is a sign of the Knights Templars, of whom S. John Evangelist was the patron saint.

A CLUB denotes martyrdom by the hand of a heathen or barbarian, it is also used in distinction to a spear, (death by murder;) or a sword, (judicial

death;) it is often, as with S. James the Less, only an historical sign, but all these symbols are often confounded.

A Cross at the end of a long staff or wand denotes a missionary or preacher, as S. John the Baptist.

A Crown as a symbol of martyrdom, victory over death, reward, (2 Tim. iv. 8; 1 Pet. v. 4; Rev. iv. 4, 10;) it was often given to the female martyred saints without regard to their rank, as S. Faith, S. Margaret, &c.; it is by no means always a sign of royal descent, or of any historical significance, though more generally so when worn by male, than by female saints. S. Etheldreda, S. Catharine, and some others wear the crown by right as sovereign princesses. S. Etheldreda has a crown of flowers, while her own lies at her feet.

A Dagger, as an historical sign, usually indicates assassination without judicial proceedings, as S. Edward the king.

The Devil and the Dragon are frequently synonymous, (see Dragon;) in some cases however the devil is invariably the attribute, as S. Genoveva, S. Guthlac, S. Dunstan; in these instances he represents various phases of sin overcome by the saint; the legend of S. Dunstan may be allegorical of the efficacy of industry and constant employment in resisting sin and temptation,

> "For Satan finds some mischief still
> For idle hands to do."

A Dove is the emblem of the Holy Ghost, (Luke iv. 22.) The inspiration of the Holy Ghost in the Church in the choice of Bishops or Abbots, (S. Fabian, S. Enurchus, &c.,) or in writing, or preaching, (S. Gregory, S. David, &c.,) or in sanctifying for any high office, (S. Oswald, S. Remigius.) It also sometimes typifies the soul, (S. Medardus,) and occasionally simplicity of heart.

A Dragon or Serpent. Symbol of the devil. (Rev. xii. 9.) It is generally drawn in the form of an enormous crocodile-shaped lizard, like some of the extinct Saurian tribe. It also symbolizes the principle of evil and sin, (S. Michael, S. Martha,) or heathenism subdued by the cross, the symbol of Christianity, as S. George, S. Margaret.—Antichrist. In a cup or chalice it signifies poison, as S. John Evangelist; sometimes heresy or false doctrine, as S. Hilary. The dragon and the devil have generally a synonymous meaning, as well shewn by the illustration of S. George, p. 67.

An Eagle sometimes denotes the presence of the Holy Spirit, of which it was the symbol in the Old Testament, as the dove in the New, S. John, S. Augustine. The double-headed eagle is the attribute of the prophet Elisha, and betokens the double portion of the spirit he prayed for. (2 Kings ii. 9.)

A Fountain springing up from the ground denotes figuratively the success of the saint's missionary labours, which frequently does not take place till

after the death or martyrdom of the saint, (S. Paul, S. Winifrede, &c.,) in some legends it is caused by the missionary striking the end of his cross into the ground. (Isaiah xxxv. 6, 7.)

Carrying a HEAD cut off signifies the martyr's last offering to GOD in suffering martyrdom by decapitation, (S. Denys, S. Clair, &c.;) the literal explanations of this legend are of course of later origin, substituting a fact for a symbol. Martyrs who have been beheaded are sometimes distinguished by a red mark, as of an incision round the throat.

A HEART carried in the hand, or otherwise accompanying the saint, signifies zeal; it is either burning, to symbolize intensity, or wounded with arrows, or dropping blood, to shew devotion.

A KNIGHT in armour is generally of historical signification, but may at the same time symbolize the soldier of the cross, as S. George, S. Martin, S. Hubert, &c.

A LAMP, LANTERN, or TAPER, is an emblem of distinguished piety in reference to the text, "Let your light so shine before men," &c., (Matt. v. 16,) as S. Blaize, S. Genoveva, &c.

A LILY is the symbol of virginity or of a pure heart, it is frequently carried by virgin saints, and is generally introduced in representations of the Annunciation.

A SCOURGE or FLAGELLUM carried in the hand signifies the means of self-mortification, used to over-

come sin, as S. Dominic, S. Guthlac, &c. S. Ambrose bears it in reference to the penance he inflicted upon the Emperor Theodosius.

A SCULL is the general accompaniment of hermits and penitents, as shewing daily contemplation of, and preparation for death; S. Mary Magdalene, S. Jerome.

A SNAKE, emblem of poison, as S. Benedict, &c. See Dragon.

A STONE in the hand, is either historical, as signifying stoning to death, as S. Stephen, S. Alphege, &c., or it alludes to the penitential beating of the breast with a stone, as S. Jerome.

A SWAN signifies solitude, as S. Cuthbert.

A SWORD, when denoting the manner of martyrdom, signifies a judicial death, (as S. Paul, S. Catharine, &c.,) in distinction to the dagger, which signifies assassination, or the spear and club, which signify murder. It is sometimes the emblem of the soldier of Christ, and does not always denote martyrdom or death by beheading; it occurs so often by itself, that it is a very uncertain sign when not accompanied by other emblems.

TAPER. See Lamp.

TREADING or standing upon a figure indicates the saint's spiritual triumph over it, as S. Catharine treading upon the Emperor Maximian, S. Barbara treading upon her father Dioscorus, &c. In the like manner treading upon a dragon or serpents signifies the overthrow of sin or heresy, or paganism,

as S. Margaret, S. Hilary, S. Patrick, &c. (Psalm xci. 13.)

A TREE blossoming or budding forth, is figurative of the care and protection of the Almighty overshadowing His saint, S. Etheldreda, S. Christopher, &c.

The UNICORN is emblematical of solitude and also of female chastity. This latter is derived from the tradition that it would never be caught except by a virgin, and that if its skin was at all defiled, it pined away and died; it is very rarely met with among the emblems of saints.

WILD BEASTS, surrounded by, indicates long continuance in a solitary course of life, so that even the beasts of the forest get accustomed to the saint's presence; or it may allude to the founding of a monastery or hermitage in a desolate place or wilderness, originally occupied or surrounded by the beasts of the forest, as S. Blaize, S. Anthony, S. Germanus, &c.

Authorities.

The sources from whence the engravings of the saints in the foregoing pages are obtained, are generally stated with each illustration; those of the Apostles, Evangelists, and Festivals, are principally taken from the engravings by G. L. Smith, in a Prayer-book printed at Oxford in 1772, which are very good and characteristic, notwithstanding the low position Christian art occupied at the time when they were published.

For the dedications we have been obliged to trust chiefly to "Bacon's Liber Regis," and the "Liber Ecclesiasticus," compiled from the Report of the Commissioners, presented to Parliament in 1835, both perhaps imperfect, though the only available sources of information; this work is, we believe, the first attempt at a systematic analysis and classification of this hitherto neglected feature of our medieval Church, and it is therefore necessarily imperfect, considering the dedications amount to nearly eleven thousand (?), but should another edition of it be required, it is proposed to append to it a list of all the dedications in the kingdom arranged in a tabular form, and specifying the number in each county, and any hints or communications on this subject will be thankfully received by the publisher.

The following is a list of the principal other works consulted and referred to in the progress of the book.

"The Golden Legend," printed by Wynkin de Worde, translated from the Latin of Jacobus de Voragine, not only into English, but also into French and German, and which was anciently held in such high estimation as to be commonly read in Churches. James di Voragine, so called from the place of his birth, in the state of Genoa, a celebrated Dominican friar in the 13th century, was born about 1230, and became provincial of his order, and Archbishop of Genoa. His most celebrated work was a collection of the legends of the saints, known by the name of Legenda Aurea: the first printed edition was at Bologna, 1470, fol.: an Italian translation was printed at Venice, in 1476, fol.; and a French one by Batallier, Lyons, 1476, fol.; it was many times reprinted. There is also a modern edition, "Jacobi a Voragine Legenda Aurea," vulgo historia Lombardica dicta. recensuit Dr. T. Graesse, 8vo., Dresden, 1846.

Passionael efte dat leunt der heyllighen, etc., fol. Lubeck, 1507.

Catalogus Sanctorum et gestarum earum ex diversis voluminibus collectus; editus a Reverendissimo in Christo patre domine Petro de Natalibus de Venetiis, Dei gratia episcopo Equilino. Lugduni 1538. 4to.; and another edition, Lugduni 1514, folio. Both editions have small woodcuts, chiefly of the martyrdoms of the saints. The same woodcut is frequently used several times for different saints.

Sanctorum et martyrum Christi icones, 8vo., Franc. 1558.

Cathalogue des Sainctz et Sainctes par tres reverend pere en Dieu Pierre des Natoles evesque de Venise, translate nouvellement de Latin en Francois pour l'information

du peuple Chrestien, et a l'honneur gloire et exaltation de Dieu le créateur qui s'est monstré merveilleux et admirable en ses sainctz par œuvres et miracles. Paris, 1580, fol., with woodcuts.

The English Martyrologe conteyning a summary of the lives of the glorious and renowned Saintes of the three Kingdomes, England, Scotland, and Ireland, collected and distributed into monthes after the forme of a Calendar according to every Sainte's festivity; by a Catholic Priest [John Wilson] 12mo. Permissu Superiorum Anno 1608.

Bavaria Sancta et Pia; coepta, descripta eidemque nuncupata a Matthaeo Radero de Societate Jesu; with very fine engravings, 4 vols. folio, Munich, 1615—28.

SS. Michaelis, Gabrielis, et Raphaelis, Principatus, Apparitiones, templa, cultus, et Miracula, ex Sacris literis, S. S. P. P. et historiis Ecclesiasticis eruta, auctore R. P. F. Carolo Stengelio. 18mo. 1629.

Lives of the most renowned Saints of England, Scotland, and Ireland, by the Rev. F. Jerom Porter. Douay, 1632.

Les Images de tous les Saincts et Saintes de l'Année, suivant le Martyrologie Romain faictes par Jacques Callot et mises en lumiere par Israel Henriot, Paris, 1636, 4to.

Menologium Græcorum jussu Basilii imperatoris græce olim editum, munificentia et liberalitate sanctissimi domini nostri Benedicti XIII. nunc primum græce et latine prodit studio et opere Annibalis tit. S. Clementis presbyter, Card. Albani S. R. E. Camerarii, et Basilicæ Vaticanæi Archipresbyteri. Urbini 1727, folio, with engravings of the martyrdom of each saint.

The lives of Saints compiled from authentic records of Church History. 4 vols. 4to. 1729.

Godvrugutige Almanach of lofgedactenis der Heyligen, op ijder dag van't Jaar, gevolgt na den beruchten Sebastian Le Clerc. Wel-standig verschikt, verteckent, en in't licht gegeven, door Jan Goeree. Te Amsterdam, 1730, small folio.

The Itinerary of John Leland, the Antiquary, in nine volumes, 8vo. The second edition. Oxford, printed at the Theatre, 1745.

Masculus, Jo. Baptista, encomia coelitium digesta per singulos anni dies ; 4 vols. 4to. Vienna, 1753.

A Memorial of Ancient British Piety, or a British Martyrology, giving a short account of all such Britons as have been honoured of old amongst the saints, or have otherwise been renowned for their extraordinary piety and sanctity, [by Dr. Challoner,] 12mo. London, 1761.

Britannia, or a Chorographical description of the flourishing kingdoms of England, Scotland, and Ireland, by William Camden. Edited by Gough, 3 vols. folio. London, 1789.

The Antiquary's Museum by J. Schnebelie, 4to. 1792.

The Perennial Calendar and Companion to the Almanack, by G. Forster, 8vo. London, 1824.

The Circle of the Seasons and perpetual key to the Calendar and Almanac, 12mo. 1828.

Ikonographie der Heiligen. I. von Radowitz, 8vo. Berlin, 1834.

Legende der Heiligen auf jeden Tag des Jahres nebst der Anwendung auf die Glaubens-und Sittenlehre. Plates, 4 vols. 4to. Augsburg, 1836.

Ecclesiastical Antiquities of Devon, with some memo-

randa for the History of Cornwall, by the Rev. George Oliver, 3 vols. 8vo. Exeter, 1842.

The Lives of the Fathers, Martyrs, and other principal Saints, by the Rev. Alban Butler, 2 vols. royal 8vo. Dublin, 1842.

Die Attribute der Heiligen, 8vo. Hanover, 1843.

A Rationale upon the Book of Common Prayer of the Church of England, by Anthony Sparrow, D.D., sometime Lord Bishop of Exeter, 16mo. reprinted. Oxford, 1843.

Iconographie Chretiénne, par M. Didron, Sécretaire du Comité Historique des Arts et Monuments, 4to. Paris; imprimerie Royale, 1843.

Histoire de la Vie des Saints des Peres et des Martyrs, d'après Godescard, Croiset, les Bollandistes, &c. Publiée sous les auspices du Clergé de France; ornée de plus de 400 Gravures, 4 vols. royal 8vo. Paris, 1845.

Annals of Virgin Saints, by a Priest of the Church of England, 12mo. 1846.

A Rational Illustration of the Book of Common Prayer of the Church of England, by the Rev. Chas. Wheatly, M.A. Reprinted. Oxford, 1846.

Monasticon Anglicanum. A History of the Abbies and other Monasteries, Hospitals, Frieries, Cathedral and Collegiate Churches, &c., by Sir William Dugdale, Knight. London, 1846.

William of Malmesbury's Chronicle of the Kings of England, from the earliest period to the reign of King Stephen, translated, with notes and illustrations by Dr. Giles, 12mo. 1847.

The Early English Church, by the Venerable Archdeacon Churton, fifth edition, 12mo. 1848.

The Venerable Bede's Ecclesiastical History of England,

also the Anglo-Saxon Chronicle; translated, with illustrative notes by Dr. Giles, 12mo. 1849.

Holy Men of Old; being short notices of such as are named in the Calendar of the English Church, 18mo. 1849.

Die Himmelsrosen. Eine Galerie der Heiligen der Romisch Katholischen Kirche mit deren Leben und Werke nebst jedesmaligem Schlussgebete, Band 1, 2. Wien, 1849.

The Poetry of Sacred and Legendary Art, by Mrs. Jamieson, 2 vols. crown 8vo. 1848.

Legends of the Monastic Orders, as represented in the Fine Arts, by Mrs. Jamieson, crown 8vo., 1850.

Emblems of Saints by which they are distinguished in works of art; in two parts, by Rev. F. C. Husenbeth, 12mo. 1850.

Several manuscripts have been consulted, but the two chiefly made use of are, a very beautiful illustrated book of Hours, of the end of the fifteenth century, formerly belonging to Queen Mary, and afterwards to prince Henry; the borders only are illuminated, the principal figures are beautifully drawn in monochrome, by a French artist. It is now preserved in the Bodleian Library. (D. Infr. 2, 13, Auct.) And another exquisitely illuminated book of Hours, in which the principal figures are highly coloured and finished throughout by a Belgian or French artist, though not by the same hand; the borders also are peculiarly good. It formerly belonged to Mary de Medicis, and afterwards to the Abbé Fochère, of whom it was purchased by Mr. Douce, and bequeathed by him with the rest of his library to the Bodleian Library. (Douce 112.)

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